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where applicable

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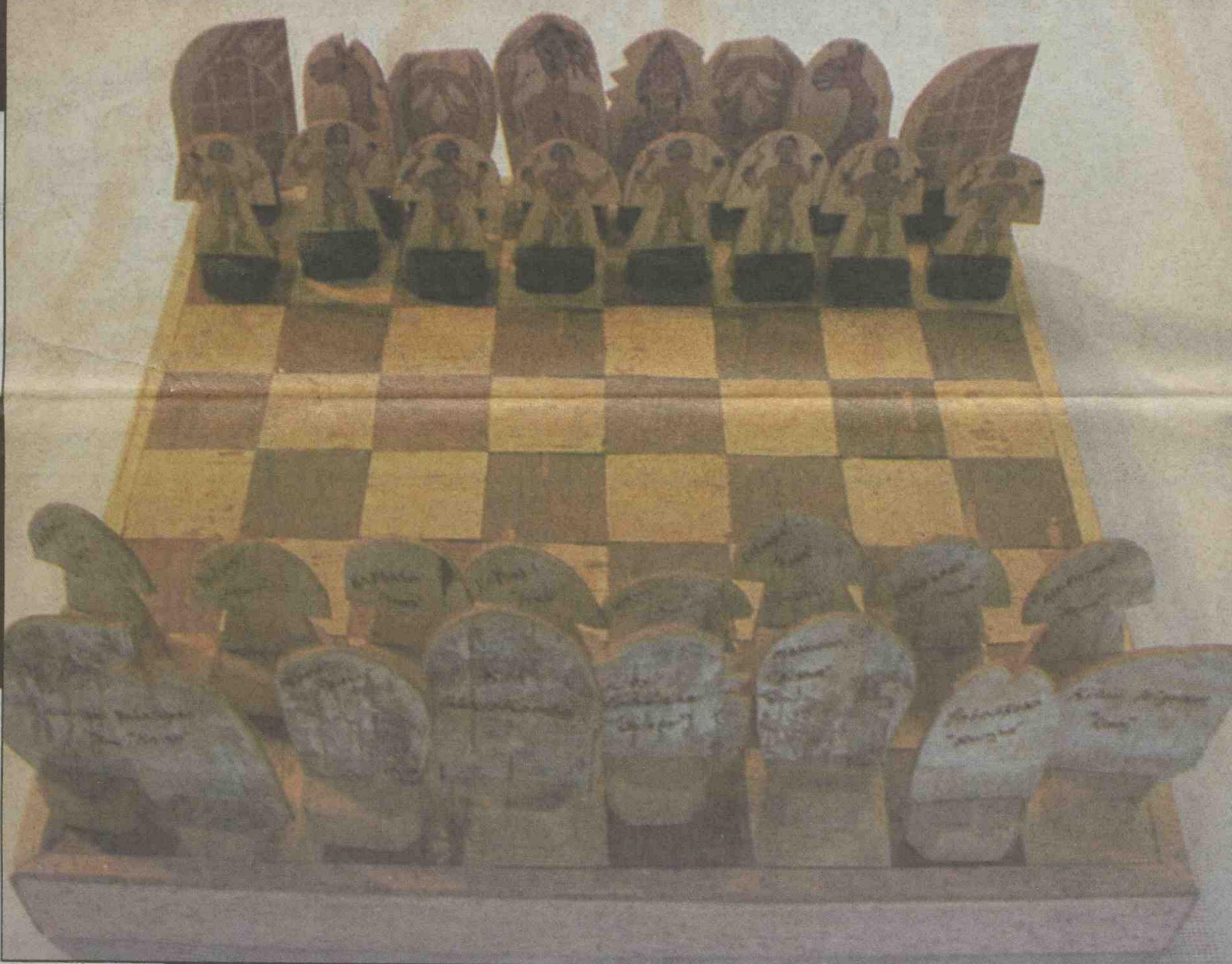
Windspeaker • Established 1983

# Wind Speaker



INSIDE: Circle of Trade Show Guide

**What would your chess set look like?**



*Native artists take the game  
of kings and queens  
and make it their own*

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#### MEMBERSHIP

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#### ADVERTISING

The advertising deadline for the August 2003 issue of Windspeaker is July 10, 2003.

Call toll free at 1-800-661-5464

for more information

## 2003 Aboriginal Strategies Conference

When: October 6-8, 2003

Where: The Coast Terrace Inn, 4440 Gateway Boulevard, Edmonton, Alberta

What: This conference will provide tools to help people find and interpret information for effective strategic planning and decision-making. This is an exciting and positive opportunity to learn about advances in the areas of Labour Market and Employment, Community Planning, Economic Development, Health Care, Education, Housing, Justice, Children and Youth and all levels of Government.

Who should attend: Planners, Managers, Decision Makers, Academics and all levels of Government from both urban and rural areas.

Featuring: Entertainment by Susan Aglukark and Keynote Speakers Dr. Doug Norris, Dr. Stephen Cornell, Dr. Cora Voyageur and Dr. David Newhouse.

Check website for updates on more speakers.

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Big Thanks

Supplying 10% of Canada's oil needs is no small feat. In fact it takes big ideas, big thinkers and big commitments to make it all happen.

June 19 marks the official opening of the Athabasca Oil Sands Project, including the Muskeg River Mine near Fort McMurray and the Scotford Upgrader near Fort Saskatchewan. The owners of the Athabasca Oil Sands Project give a Big Thanks to the employees, communities and trades people for thinking big with us.

We tip our (hard) hats to you.

\$3000  
in prizes!

## GET SNAPPIN'! Photo Contest



### 2002 Contest Winners

Pick out your best photos and send them to Windspeaker. Two photos will be selected and awarded \$1,500 each. In addition, the two selected photos will grace the 2004 Aboriginal History Calendar sponsored by Scotiabank and to be distributed in Windspeaker's December 2003 issue. Now that's fame!

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



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Guide to Indian Country (June): 27,000

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**Features****Too close to call 8**

The chiefs of the Assembly of First Nations will gather in Edmonton on July 16 to chose a new national chief, and the race promises to be a tight one with third place holding the power.

**Gone but not forgotten 9**

With the summer break of the House of Commons, the First Nations governance act died on the order paper, but it could reappear in September depending on whether Paul Martin cut a deal with Indian Affairs Minister Robert Nault for his support.

**Funding frozen; election meddling alleged 10**

The CEO of the Assembly of First Nations is accusing Indian Affairs Minister Robert Nault of taking an unhealthy interest in who will be the next national chief. Funds to the AFN have been frozen until after the general assembly in July, but Nault said it's not the election he's concerned with. He's wondering if last year's money has been misappropriated to fight the governance act.

**Circle of Trade Show Guide**

Business is coming to town to take part in the Assembly of First Nations tradeshow. Windspeaker looks at the boom in today's partnerships between Aboriginal and non-Aboriginal businesses, and those organizations bringing the parties together.

**Departments****[ rants and raves ] 5**

What good can come of prosecuting a ruined old man? And doesn't it seem the slightest bit strange that in a province where the police force has been targeting Native people for starlight cruises and a federal MP is using taxpayers' money to spew nonsense about the Native population that the only person singled out for punishment for racism is a Native man?

**[ what's happening ] 7**

Community events in Indian Country for May and beyond.

**[ strictly speaking ] 14 & 15**

We're missing the point on the Assembly of First Nations says columnist Dan David, plus Zebedee Nungak, Drew Hayden Taylor, Tuma Young, Ann Brascoupé, and Dr. Gilles Pinette.

**[ top 30 ]**

Takes a break for the summer.

**[ rare intellect ] 16**

Sherman Alexie's new book, *Ten Little Indians*, is a collection of nine stories about the ordinary Indian. Plus, Bernd Christmas and Brenda Chambers, each on a book they would recommend.

**[ windspeaker confidential ] 19**

Thomas J. Burke became the first Native person to be elected to a legislature in Atlantic Canada this month.

**[ canadian classroom ] 22 & 23**

What would your chess set look like? Native artists in Quebec were given the challenge to create chess sets that would tell a story close to their hearts. Also, the last in a series of stories about struggles of the Indigenous people of the South Pacific.

**[ buffalo spirit ] 24 & 25**

Similkameen Elder Mary Louie talks about the patience required in finding the right people to help you on your spiritual journey, and one woman in Ontario vows to protect an ancient ossuary.

**[ footprints ] 26**

Ross Powless was a talented lacrosse player and coach, but more than that he was a loving husband, father and community member. He passed away last month at the age of 76.



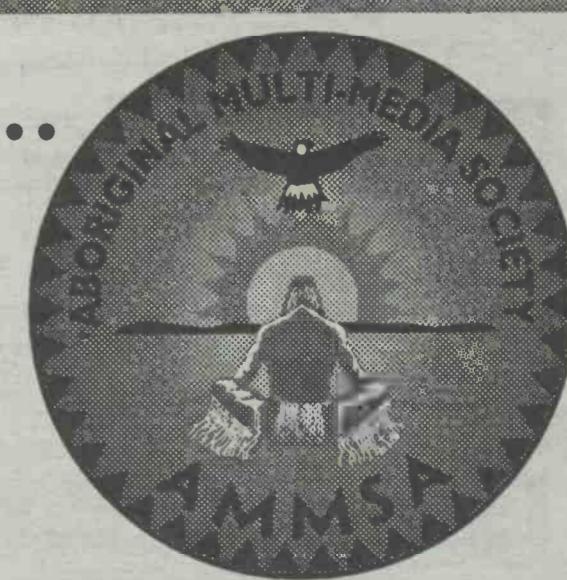
WindSpeaker is published by the Aboriginal Multi-Media Society (AMMSA), Canada's largest publisher of Aboriginal news and information. AMMSA's other publications include:

Alberta Sweetgrass — The Aboriginal Newspaper of Alberta

Saskatchewan Sage — The Aboriginal Newspaper of Saskatchewan

BC Raven's Eye — The Aboriginal Newspaper of B.C. and Yukon

Ontario Birchbark — The Aboriginal Newspaper of Ontario





## PROPOSALS

Proposals must be submitted no later than 2:00 p.m. CST, Thursday, July 10, 2003 to the attention of Glenys Hanson, SIAST Administrative Offices, 400 - 119 4th Avenue South, Saskatoon, SK S7K 5X2

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## What good will come of prosecution?

David Ahenakew is a portrait of tragedy. A man who ruined a lifetime of hard work by opening his mouth and letting the world hear that he holds some monumentally stupid—and, yes, hateful—opinions.

But Mr. Ahenakew is not so foolish as to ever say anything along those lines again, especially in public and especially to a journalist. He is disgraced. Knocked out of the political game he played with such gusto for so long. Left on the sidelines, a reminder to all that hate consumes the hater.

Why charge him with a criminal offence? What's to be gained?

If he truly believes those horrible, hateful, anti-Semitic things he said, then even 50 years in prison isn't going to change his mind. Is the humiliation of attending court and going through the process of being tried and possibly convicted of spreading hate going to be any worse than the humiliation he endured at the centre of the media circus that followed his remarks? Is justice about punishment or rehabilitation? If it's the latter, don't you think the man has learned his lesson?

We note that independent Member of Parliament Jim Pankiw continues to send out his taxpayer-funded pamphlets calling Native leaders racists and criminals. We note Pankiw lives in the same general neighborhood as Ahenakew. We note that Pankiw is non-Native and hasn't been charged while Ahenakew, a Native man, has been charged after both were investigated by the same Saskatoon-based police service. We know that Saskatoon is reeling from the revelation that many members of its city police department abandoned Native people on the outskirts of town, sometimes in frigidly cold weather, and they have been doing so for at least 27 years without anyone saying a word. We know some Native people died in the same general area where police have been known to drop people off.

We wonder about a backlash after Native leaders so mercilessly forced non-Native people in that city to take a look at what has been tolerated in the Saskatoon Police Service and why. We wonder if there isn't some element of that, conscious or not, in the decision to charge Ahenakew, a ruined old man.

National Chief Matthew Coon Come is right, we believe. Taking this tragedy to trial will provide a stage to every white supremacist, Nazi idiot within hundreds of miles. Don't give these people an excuse to crawl out from underneath their rocks.

Drop the charges. If Ahenakew ever says or does anything along those lines again, then put him away and lose the key.

## Welcome to Alberta

With the Assembly of First Nations' annual general assembly scheduled for our town this month, a lot of our friends who don't get out this way very often will be in our own backyard.

We think that's great. We're already in a celebrating mood as we mark the 20th anniversary of the Aboriginal Multi-Media Society, *Windspeaker's* parent society. Plus we've recently moved into a new and much improved (and much more spacious) building in northwest Edmonton. We're just a 15-minute drive from downtown, where the AGA—and most importantly, the national chief's election—will be taking place. In the spirit of western hospitality, we'd like to take this opportunity to welcome you to come and look around our new headquarters.

We hear the turnout for the AFN meeting is expected to be high. If you're going to be one of the many visitors to the City of Champions, we'd love to show you around.

On the subject of the election, after talking to all the candidates and their teams, we believe this is going to be an important moment in the history of First Nations' politics. We'd like to wish all the candidates the best of luck. More importantly, we'd like to wish the people who decide who the national chief will be for the next three years clear minds and lots of wisdom. It looks to us like it's going to be a difficult choice to make.

—Windspeaker

## [ rants and raves ]

## Speak for yourself on C-7

Dear Editor:

I would question last month's writer of the letter entitled, Act has grassroots support.

Who is this character that claims to be speaking for the grassroots level of First Nations people? I'm a grassroots level First Nations person and I do not support the Indian Affairs Minister Robert Nault's First Nations governance act, Bill C-7.

I say no to Bill C-7. This is just another Department of Indian Affairs tactic to slow down the process of more important issues, like housing, health, youth, Elders, finding justice and resolutions for our veterans and residential school survivors.

The Department of Indian Affairs knows that they have a losing battle (on their hands) when dealing with these issues.

Sure, I also agree that there should

## Accountability valued

Open letter to Robert Nault:

Although words like First Nations or First Nations governance are being used in this act and by government spokespeople, especially to the media, they really mean Indian bands and council of the band(s).

However, given that this act will make spending of band funds and earned dollars more accountable and transparent—I whole-heartedly support this act.

—Albert Wilson

be a certain amount of accountability and transparency from the First Nations leaders to the people they claim to represent, but why go through the process of putting a halt on trying to solve the more important issues just to invent a silly new bill?

I salute people like the chief of the assembly of First Nations, Matthew Coon Come. Keep up the fight. I for one fully support you. Maybe one day I will even get a chance to vote for you just the way I am, a lowly grassroots First Nations person.

All the problems we face today in the present are caused by the Department of Indian Affairs. Take the issues like the First Nations veterans and the residential school survivors. These are problems that were caused by the Department of Indian Affairs and all because they wanted to assimilate us into white society. And now you back-stabbers that support Bill C-7 call yourselves First Nations people. You should be ashamed of yourselves. If you are First Nations people, then I am ashamed to be called one.

And as for Indian Affairs Minister Robert Nault, where are all those grassroots level supporters you claim to have supporting your silly Bill C-7? They cannot all be so frightened like a bunch of scared mice hiding in a dark corner, scared of reprisals.

Check me out. I exist under your Indian Affairs brand. What more harm can you do to me that you haven't already done?

You stole my life at an early age by forcing me to attend residential school and your henchmen took away my livelihood in the timber harvest industry. And I'm supposed to support your silly fantasies? Dream on.

—Victor Misponas

## Westbank woes

Dear Editor:

I am a Westbank Indian band member and believe there was an injustice done to my family by chief and council. I watched the video made for their promotion of the band's self-government legislation. I was appalled to see my deceased parents' pictures used, stating that they were striving for self-government.

My parents believed in sharing and living off the land, not in laws written for personal gain and the power to control the land and taxes.

—M.J. Louie

## [ talk it up ] July's suggested topic

—Issues the Assembly of First Nations should be tackling

## Concern for the Yukon peoples

My main concern is what is happening with our people up in the Yukon territories. I don't know if you know, but there has been a number of people who have signed off their land claims agreement, eight of them in total.

My concern is that these people are now becoming enfranchised. I think it's the biggest enfranchisement in Canadian history and nobody seems

to be taking note of it, and I'm kind of wondering why.

They are no longer First Nations bands. They have an entity unto themselves. They say they have self-government, but it is even lower than municipal-type government. So I am wondering why there haven't been any stories coming out of all these things that are happening to us.

—Stanley G.

## SARS claims another

Although Toronto is told that the second cluster of SARS cases is on the decline, another tragedy has occurred. A day set aside to honor the Aboriginal people of this nation has been overshadowed by a SARS benefit, "concert for commerce" for the Greater Toronto Area.

Again First Nation's peoples are shown the disrespect by being relegated to obscurity. The priorities and inconsideration of the planners of this event show no forethought in choosing a date that has already been designated annually to acknowledge the recognition and contributions of the First Nation's people. To taint National Aboriginal Day with a SARS benefit has only served to make another victim.

—e-mailed comment



Call 1-800-661-5469 and ask for Windspeaker's talk it up line, then leave your message or e-mail us at edwind@ammsa.com

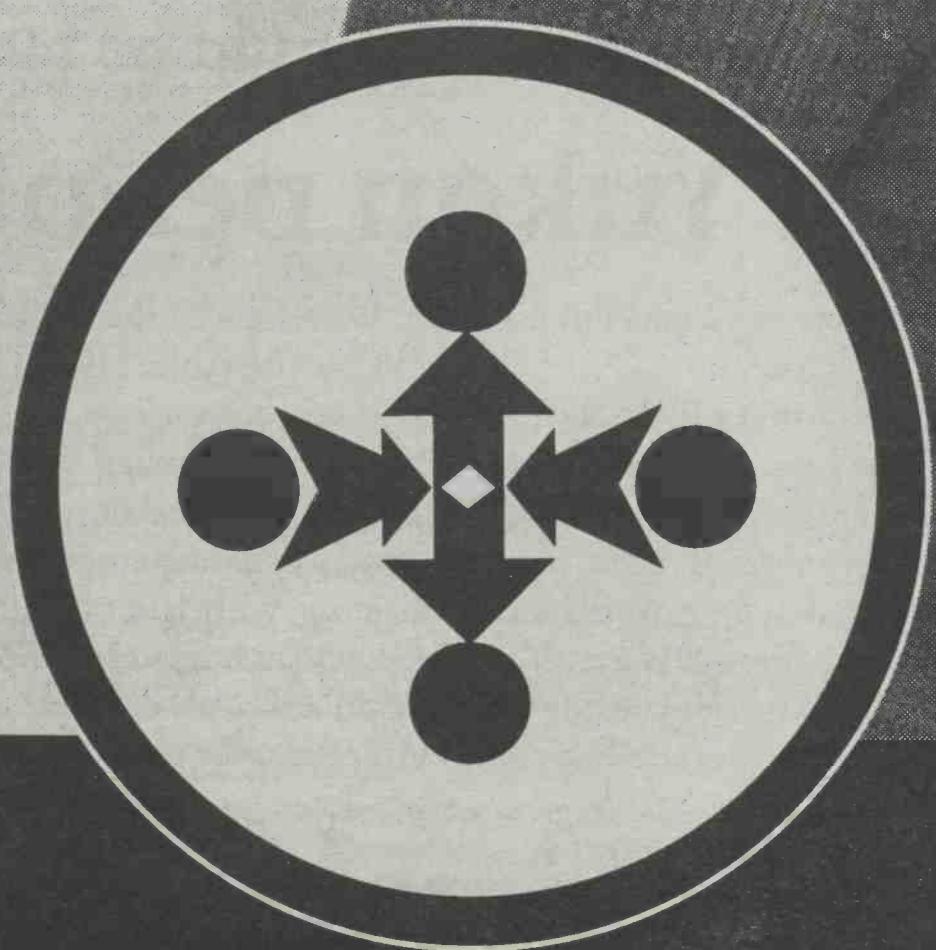
July 2003

# Lisa Meeches | Ted Nolan

In the aboriginal world there is a place where people can go to share important information.

That place is known as...

## THE SHARING CIRCLE



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| June 21 - 22, 2003<br>Saskatoon, SK<br>(306) 931-6767 | June 23, 2003<br>Orillia, ON<br>(705) 497-9128 ext. 2261 or 1-877-702-5202 |

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| June 22  | OKEMASIS TREATY DAY                              |
| June 28 - 29, 2003<br>Sarnia, ON<br>(519) 336-2968 | June 30, 2003<br>Duck Lake, SK<br>(306) 467-4524 |

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| 29   | ALL NATION FREEDOM GATHERING                        |
| July 4 - 6, 2003<br>Wahpeton Dakota First Nation, SK<br>(306) 764-6649 | July 7, 2003<br>Williams Lake, BC<br>(250) 989-2323 |

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| 13   | MANDAREE HIDATSA CELEBRATION POWWOW                           |
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| 3      | 43RD ANNUAL CULTURAL CELEBRATION |
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July 2003

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| NATIONAL ABORIGINAL DAY EVENTS & POWWOW<br>June 21 - 22, 2003<br>Saskatoon, SK<br>(306) 931-6767                                 | 5TH ANNUAL ANISHINABEK VETERANS MEMORIAL GOLF TOURNAMENT<br>June 23, 2003<br>Orillia, ON<br>(705) 497-9128 ext. 2261 or 1-877-702-5200 | IHS MENTAL HEALTH TRAINING<br>June 24 - 26, 2003<br>Sioux Falls, ND<br>(405) 325-1790 | NATIONAL CONFERENCE: NEW INITIATIVES IN RESTORATIVE JUSTICE PRACTICES<br>June 25 - 26, 2003<br>Saskatoon, SK<br>(604) 530-3840 or 1-888-683-7711 | ABORIGINAL WOMEN IN BUSINESS CONFERENCE<br>June 26 - 27, 2003<br>Niagara Falls, ON<br>(519) 754-3302 | RETURN OF THE DRUMS COMMUNITY POWWOW & FESTIVAL<br>June 27 - 29, 2003<br>Owen Sound, ON<br>(519) 371-1147                  | 3RD ANNUAL TRADITIONAL POWWOW<br>June 28 - 29, 2003<br>Dokis First Nation, ON<br>(705) 763-9939 or (705) 763-2269              |
| June 22  | 23   | 24  | 25   | 26   | 27   | 28   |
| 42ND ANNUAL AAMJIWNAANG POWWOW<br>June 28 - 29, 2003<br>Sarnia, ON<br>(519) 336-2968   | OKEMASIS TREATY DAYS<br>June 30, 2003<br>Duck Lake, SK<br>(306) 467-4523   | CULTURAL SIMILARITIES<br>July 1, 2003<br>Port Alberni, BC<br>(250) 723-2323           | 8TH ANNUAL MIAPUKKEK TRADITIONAL POWWOW<br>July 3 - 6, 2003<br>Conne River, NL<br>(709) 882-2710   | NORTHERN CHEYENNE ANNUAL JULY 4TH POWWOW<br>July 4 - 6, 2003<br>Lame Deer, MT<br>(406) 477-6284      | WHITE BEAR FIRST NATIONS SUMMER CELEBRATION 2003<br>July 4 - 6, 2003<br>White Bear, SK<br>(306) 577-2426 or (306) 577-2461 | FLATHEAD NATION POWWOW<br>July 4 - 6, 2003 Arlee, MT (406) 745-2700  |
| 29   | 30   | July Canada Day 1   | 2  | 3  | Independence Day (USA) 4   | 5  |
| WAHPETON DAKOTA NATION POWWOW<br>July 4 - 6, 2003<br>Wahpeton Dakota First Nation, SK<br>(306) 764-6649                          | ALL NATIONS FREEDOM GATHERING<br>July 7, 2003<br>Williams Lake, BC<br>(250) 989-2324   | ALL NATIONS HEALING GATHERING<br>July 8, 2003<br>Quesnel, BC<br>(250) 249-9611        | 2006 SASKATCHEWAN FIRST NATIONS SUMMER GAMES<br>July 5 - 10, 2003<br>Flying Dust First Nation, SK<br>(306) 236-4437 or 1-888-236-4437            | NORTH AMERICAN INDIAN DAYS<br>July 10 - 13, 2003<br>Browning, MT<br>(406) 338-7276                   | 40TH ANNUAL SAC & FOX POWWOW<br>July 10 - 13, 2003<br>Stroud, OK<br>(405) 968-9531   | 136TH ANNUAL SISSETON WAHPETON SIOUX WACIPI<br>July 4 - 6, 2003 Sisseton, ND (605) 698-3942                                    |
| 6  | 7  | 8   | 9  | 10   | 11   | 12   |
| CALGARY STAMPEDE & WORLD FAMOUS RODEO<br>July 4 - 13, 2003<br>Calgary, AB<br>1-800-661-1767                                      | 13   | 14  | 15   | 16   | 17   | 18   |
| MANDAREE HIDATSA CELEBRATION POWWOW<br>July 18 - 20, 2003<br>Mandaree, ND<br>(701) 759-3277                                      | 20   | 21  | 22   | 23   | 24   | 25   |
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| 27   | 28   | 29  | 30   | 31   | August 1   | 2  |
| SQUAMISH NATION 16TH ANNUAL YOUTH POWWOW<br>August 1 - 3, 2003<br>Vancouver, BC<br>(604) 986-2120 or 1-877-611-7474              | 43RD ANNUAL CULTURAL CELEBRATION<br>August 1 - 4, 2003<br>Manitoulin Island, ON<br>(705) 859-2385                                      | CONTEMPORARY NATIVE ART FESTIVAL<br>July 25, 2003<br>Wendake, QC<br>(418) 843-5550    | 10TH ANNUAL TRADITIONAL POWWOW<br>August 1 - 3, 2003<br>Thessalon First Nation, ON<br>(705) 842-2670   | 12TH ANNUAL WAGMATCOOK FIRST NATION POWWOW<br>August 1 - 3, 2003<br>Wagmatcook, NS<br>(902) 295-2492 | LARONGE 1ST ANNUAL COMPETITION POWWOW<br>July 25 - 27, 2003<br>LaRonge, SK<br>(306) 425-3284                               | 7TH ANNUAL MEL ROOTE MEMORIAL MENS & LADIES FASTBALL TOURNAMENT<br>July 18 - 20, 2003 Saugeen First Nation, ON (519) 797-2314  |
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# Too close to call

## Third place in race can make or break a chief

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

As predicted here last month, the campaign for Assembly of First Nations national chief will be a three-candidate affair involving incumbent Matthew Coon Come, former national chief Phil Fontaine and Roberta Jamieson, a recent arrival as an elected participant, but no stranger to the national political stage.

The election will be the centrepiece of the three-day AFN annual general assembly to be held this year at the Shaw Conference Centre in downtown Edmonton from July 15 to 17.

With three strong candidates in the running, many backroom organizers are predicting a heavy turnout for the election.

*Windspeaker* contacted each campaign team shortly after the race officially began on June 12. On- and off-the-record conversations revealed the candidates all know it will be a tightly contested battle. With only three people in the running, the AFN election format that calls for the last place finisher in each ballot to be dropped will be a huge factor. All three camps are now playing the political chess game, trying to figure out how to stay out of that last place position in the first ballot and also working on a plan to attract support from the candidate who does end up being eliminated first.

Each of the candidates has a solid core group of support. Coon Come brings support from his home territory in Northern Quebec. Jamieson has the allegiance of the implementation committee, a group of chiefs that formed in March 2002 to push the sovereignty agenda. Fontaine appears to have most of the all-important British Columbia First Nations Summit support along with his base of Manitoba chiefs.

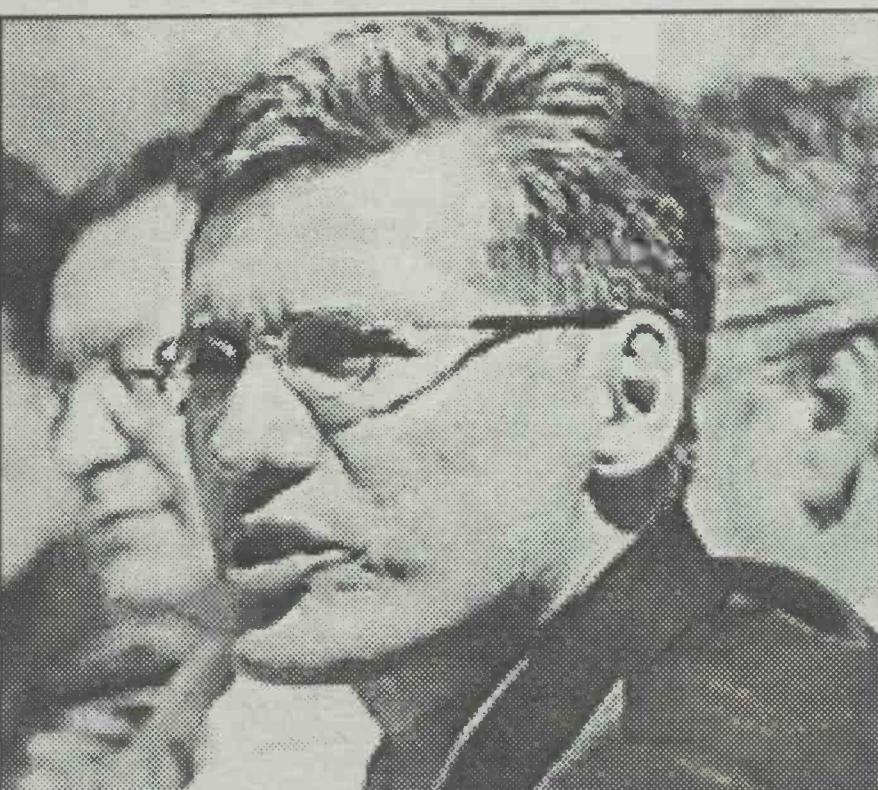
Coon Come, 47, has been criticized for alienating the federal government and presiding over substantial budget cuts as a result of his confrontational stand, but he offered no apologies. Vote for him and you'll get more of the same, the former James Bay Cree leader said. In fact, any First Nation leader who isn't earning the wrath of the federal government just isn't doing the job, he added.

"That has always been my view. There is a strategy to undermine the leadership in this country, cutting the funding when you speak the truth, attempting to marginalize the people. To me, the greatest indicator when you're fighting for the rights of your people is when you see the reaction of the government. That means that you are doing the right thing," he said. "When I led this fight, I knew that the government would come after me. I knew that from my own experience when I was with the Crees. I was told we had no rights. So we went to the court of public opinion. When they wanted to build dams, we stopped them. When they wanted to secede from Canada and take our land without our consent, we stopped them. When they tried to cut trees on our land, we stopped them. We declared we had rights. We didn't ask the courts. For me, it goes beyond the courts. Justice will not be obtained from colonial courts. It will be obtained through the political realm. That's where I feel comfortable. That's where I will pursue advancing our causes."

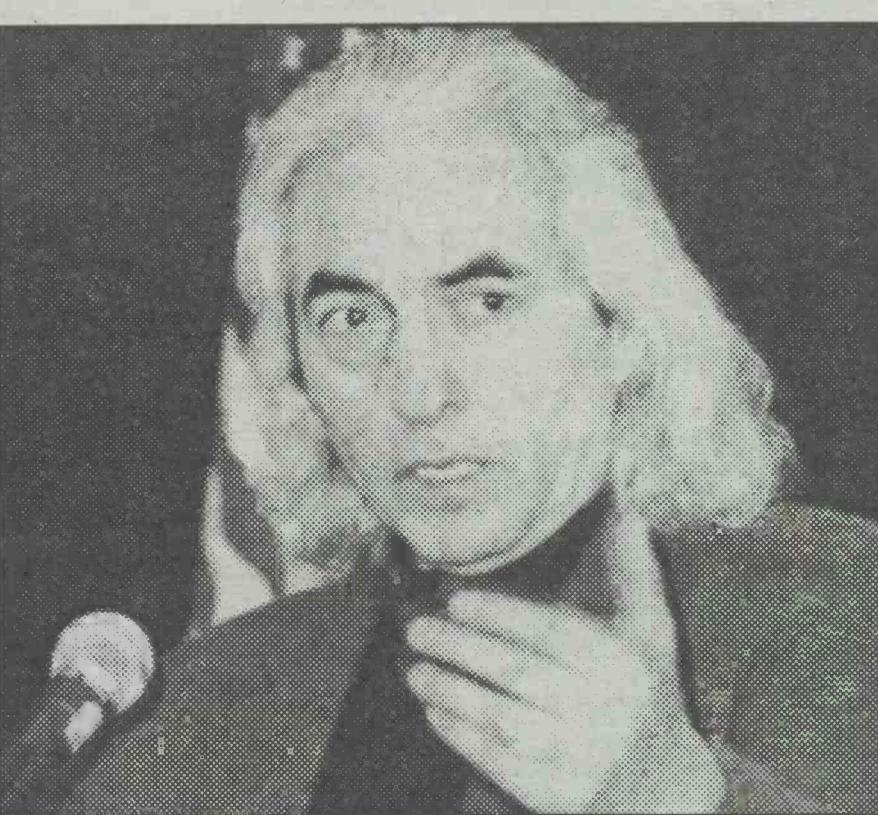
Fontaine believes Coon Come lost sight of the real issues. The 58-year-old former Assembly of Manitoba Chiefs grand chief, who resigned as chief commissioner of the Indian Claims Commission in order to pursue the job he lost to Coon Come in 2000, advocates getting away from confrontation and putting the attention back on the bread-and-butter issues.

"In the informal surveys and polling we've done, clearly the pressing issues have to do with social conditions, and I am suggesting that we have to refocus. We have to turn our minds and attention to the serious challenge about what to do about social conditions. What are we going to do about housing, health, education, the environment, creating jobs, revitalizing our economies? And I believe there has not been, in the last while, enough serious attention on these matters. They've been given short shrift and I believe our people have been short-changed in this regard. We've been largely ineffective, set back years," he said. "The big issue, bar none, from what we've learned, is that people are interested in getting on with the job of turning things around, turning crisis situations into opportunity. Five families living in a two- or three-bedroom house don't care whether we're running from protest to protest. I believe that we've been consumed by rhetoric and we have to move beyond that. We have to focus on building strong people whose voices themselves will deliver our communities back to strength and to be self-governing."

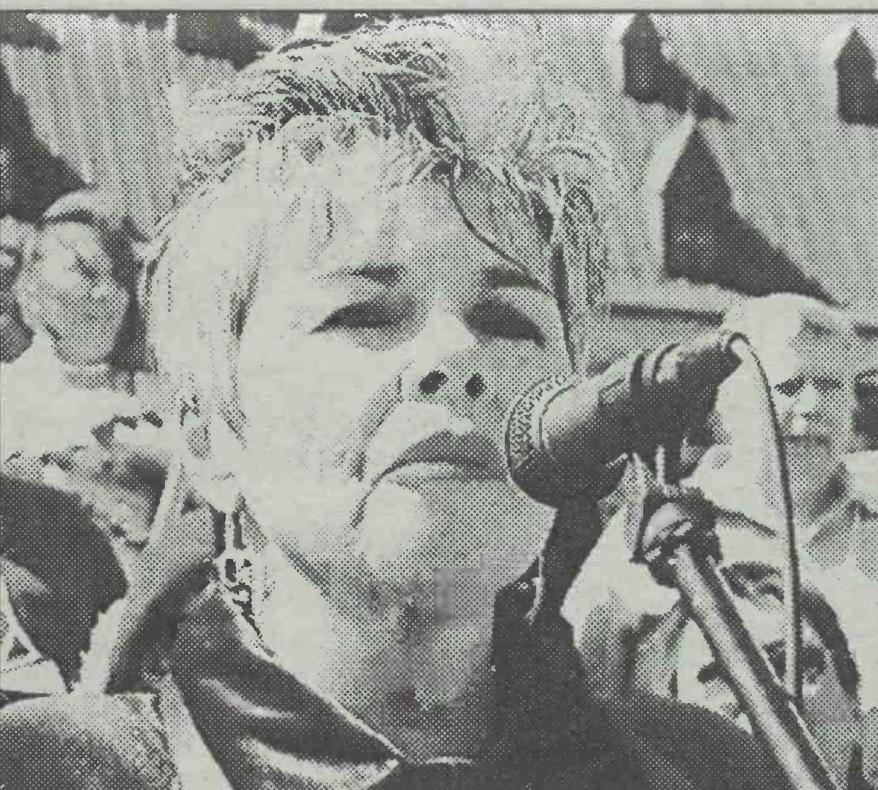
(see Race begins page 10.)



Matthew Coon Come has the support of the chiefs of his home territory, Northern Quebec.



Phil Fontaine has the support of the all-important British Columbia First Nations Summit chiefs and those from Manitoba.



Roberta Jamieson has the allegiance of the implementation committee, a group of chiefs that formed in March 2002 to push the sovereignty agenda.

### One Jamieson, two roles

Roberta Jamieson has 18 months to go in her three-year mandate as chief of Six Nations of the Grand River First Nation in Ontario. A mandate she says she wants to fulfill.

As a candidate for Assembly of First Nations national chief, she's now seeking a new mandate that could put her in the position of having two demanding jobs at the same time.

Some of her political opponents in Canada's most populous First Nation (located about a half-hour's drive to Hamilton, Ont.) are trying to pressure her to appoint an interim chief while she's on the campaign trail seeking the Assembly of First Nations' top job. So far, she has resisted that pressure.

Opponents at the local and national level have criticized the Six Nations chief for even considering the idea of keeping both jobs. Some have suggested she's hedging her bets in case she is unsuccessful in securing the national chief's position.

(see Conflict page 10.)

### Fontaine responds to criticism

It was a relaxed and confident Phil Fontaine who spent time with *Windspeaker* on June 12.

The former Assembly of First Nations national chief was more than willing to address the criticisms that may have led to his defeat to incumbent Matthew Coon Come in 2000.

His political enemies said he was a good Liberal Party member, a government insider who was too close to the feds. One person in particular, Alan Isfeld of Winnipeg, has been flooding the country with paperwork seeking to embarrass the leadership candidate over a construction deal gone bad that continues in Fontaine's home community of Sagkeeng.

Fontaine admitted the undecided chiefs would be wondering about these and other issues. He dealt with them one at a time.

His nephew Jerry Fontaine ran for the Liberal Party of Manitoba leadership a few years ago. Phil Fontaine was rumored to be considering a run as a federal Liberal in the last election. What about this connection to the Liberals, he was asked.

"We know that's an old trick. Every time I run for office, the suggestion is made. For one thing, my family's not running for national chief. I am. I'm a First Nations person. I've always worked for First Nations. And the results, whether it was during my tenure as chief or grand chief, was always to benefit First Nations. In order to obtain results one has to work with the government of the day. If you go back into my record, I had to work and I did effectively with the Filmon government, and that was a Progressive Conservative government. I worked with the Mulroney government. You work with the government of the day," he said. "I've worked effectively with governments of all political stripes. It so happens that there's only been three—NDP, Conservative, and Liberal. I don't have a membership, by the way, in the Laurier Club. I don't carry a Liberal membership card. I will befriend anyone I must because our issues are far too important. They need the involvement and support of all governments."

He's had a succession of high profile government jobs. Does that make him part of the system?

"One has to ask the question: Do First Nations want to be on the front page of every paper always protesting? Or do First Nations want to be on the front page announcing the implementation of a housing strategy, as an example, or an employment strategy or a deal on resource revenue sharing? I think they'd much prefer the latter," he replied. "One can be exclusively the protest chief or one can be a results chief. I'd rather be the results chief that helps First Nations."

He said he has been involved in many protests and demonstrations during his career but he prefers negotiation to confrontation whenever possible.

"I never have and never will I ever make a deal with the devil. I'll retain my independence always. My responsibility is to First Nations people and I've taken that approach wherever I've been," he said.

Alan Isfeld has been sending hundreds of pages to chiefs and other politicians across the country trying to force a resolution to a dispute between Wing Construction and the Sagkeeng First Nation. An early years school construction project went bad and was never completed. Wing is suing the band to seek almost \$3 million in compensation.

Fontaine said the matter has little to do with him. He brought the parties together early in the process but then stepped out of the picture, he said.

"I don't know if Alan thinks I was chief in Sagkeeng when Wing Construction and the band conducted business. I haven't been chief there since 1976 and these events took place in the '90s. The thing there is, if they have a case, they should take it to a judge. They shouldn't have to prolong the misery, both for themselves and all of the other people that they're attacking. If he takes it to court because he has the evidence, I will support him," Fontaine said.

# FNGA not for

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

When the House of Commons rose for the summer break on June 13, a week earlier than expected, Bill C-7, the First Nations governance legislation, died on the order paper. But it's not over till it's over. The First Nations governance act could be resurrected in the fall.

Prime Minister Jean Chretien will have a very brief window of opportunity to reintroduce legislation in September. The House resumes on Sept. 15. Two weeks later, Liberal Party delegates must state whom they'll be supporting on the first ballot at the Liberal Party of Canada leadership convention, scheduled for Nov. 15 to 17 at the Air Canada Centre in Toronto. It's expected that former Finance minister Paul Martin will command a solid majority of the delegates and will immediately become the prime minister in waiting, ready to step into the party leadership when Chretien retires in February 2004.

From that moment, Ottawa watchers predict Chretien's influence will be greatly reduced.

Since Martin has already gone on the record as saying he would not implement C-7, MPs hoping to position themselves for advancement in a Martin government may lose interest in pushing the bill forward.

First Nations technicians say only a few noteworthy amendments to the First Nations governance bill were adopted, even though almost 200 were suggested. The inclusion of a non-discrimination clause, to provide an extra layer of protection for Aboriginal and treaty rights, was one. The other extended the period allowed for First Nations to develop their own governance code from two years to three.

The government introduced an amendment that calls for the creation of a national First Nations ombudsman and the establishment of a governance centre.

First Nation political workers in Ottawa are being urged to r

# Custom border

Association of Iroquois and Allied Indians Grand Chief Chanie McCormick says the Canadian Customs and Revenue Agency has informed First Nations that it will no longer tolerate border-crossing demonstrations. The demonstrations were held to draw attention to the fact that Canada does not recognize the Jay Treaty, which effect erases the border for First Nations.

# FNGA gone, not forgotten

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

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Bill C-6, the Specific Claims Resolution Act, is now before the Senate. The Senate continues to sit for a few weeks after the Commons adjourned. First Nations observers believe there is a deal in place to rush the Bill through the Senate, over top of opposition from the AFN and some Aboriginal senators. Amendments proposed by the Senate would have to be ratified in the House of Commons, so that bill will not be proclaimed into law until the fall. First Nation leaders hope to find a way to knock this bill off the rails at that time and will spend the summer lobbying against it.

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main vigilant.

An internal Assembly of First Nations report stated, "the Prime Minister has said publicly that he will reconvene Parliament in the fall. But many observers say that claim is bluster for the public and that the Liberals will not want to risk damaging the party by exposing a lame-duck prime minister to daily question period criticisms of a government operating with two leaders. It is generally conceded that Paul Martin will win the Liberal leadership race and that in the fall, he will be the de facto leader. If Parliament does not reconvene until November, Bill C-7 is very unlikely to pass and it will be left to die on the order paper."

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They say it is a flawed bill that does nothing to address the concerns dealt with by a joint AFN/Indian Affairs working group. The top limit of compensation would be capped at \$10 million. Only \$50 million per year is set aside to deal with an immense backlog of claims.

The government will continue to appoint and monitor the so-called independent body that was originally hoped to be a truly non-aligned, neutral, third party that would referee disputes over land claims involving the Crown and First Nations.

Bill C-19, the First Nations Fiscal and Statistical Management Act, is stuck in the committee stage in the Commons and will likely not advance until the fall. First Nation opponents will seek to persuade Paul Martin to shelve it.

Ahenakew could not be

## Customs targets border crossings

Nations people. The U.S. does recognize this treaty.

"The notice has been given to our communities that after July there'll be no more border crossings," McCormick said.

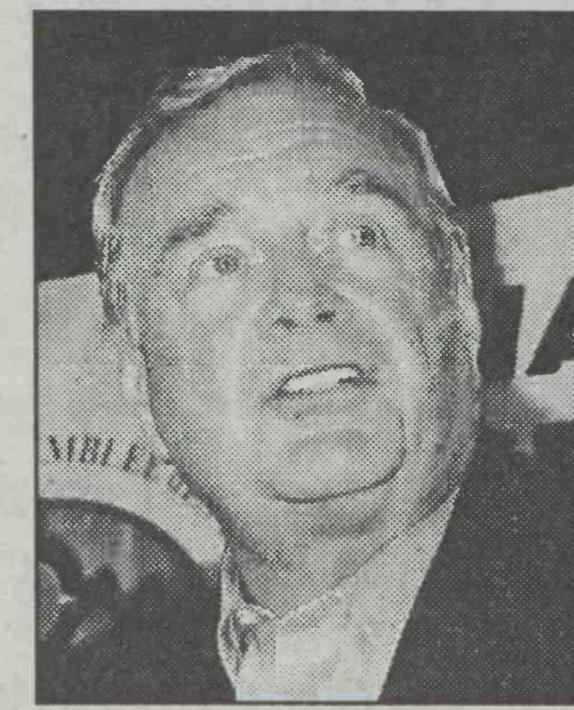
He said chiefs in his Southwestern Ontario organization are hopping mad and pledging to defy the policy edict from the federal department.

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# Nault backs Martin

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA



Paul Martin

Just days after he sparred publicly in the press with Liberal Party leadership front-runner Paul Martin over the First Nations governance act, the Minister of Indian Affairs and Northern Development, Robert Nault, declared publicly that the former finance minister has his support in the leadership race.

Some observers say it was merely a smart move by Nault, who likely would have been left out in the political wilderness when the coronation of Martin as party leader is finalized had he not jumped on board the Martin express. But other observers wonder if a backroom deal was struck by the two men and, if so, what it means for them.

So far, Martin has said all the right things when talking about First Nation issues, although several attempts by this publication to get a one-on-one interview with the man have gone unanswered. First Nation leaders are cautiously optimistic they'll have a more open ear in the Prime Minister's Office when Martin takes over from the retiring Jean Chretien.

Chretien has a long list of

legacy legislation pending in the House and little hope that all of it will be passed into law before the current session of Parliament comes to an end.

Canadian Alliance Indian Affairs critic Brian Pallister is one parliamentarian who suspects something's up.

He says the First Nations governance act was approved by Cabinet, of which Paul Martin was a member, and that Martin fully endorsed the bill while in Cabinet and has recently become a vocal opponent of the legislation. Martin has publicly criticized the bill and has admitted that he would not enact it should he become Prime Minister, Pallister added.

Nault's "surprising endorsement" of Paul Martin for the Liberal leadership has led to speculation that a backroom deal has been struck in exchange for the Indian Affairs minister's support, he added.

(see Deal struck? page 20.)

## Saskatoon police chief admits starlight cruises are not new

The admission in June by the new chief of the Saskatoon Police Service that an officer was disciplined in 1976 for taking a Native woman to the outskirts of the city and abandoning her there has increased the intensity of the spotlight on the embattled police force.

After two Saskatoon police officers were convicted forcible confinement after dropping Darrell Night outside of town

on a frigid January night in 2000, the force insisted the incident was isolated. But now Chief Russell Sabo admits that, in fact, there was this other occasion, and there is a possibility that the force has been dumping Native people outside the city for years.

The provincial government has called a public inquiry to begin in autumn into the death of 17-year-old Neil Stonechild, whose

frozen body was found north of the city in 1990. A witness has said Stonechild was seen in the back of a police cruiser the night he went missing.

Lawrence Wagner, a 30-year-old Cree man, was found frozen to death in 2000 near the Saskatoon dump. His family believes his death to be suspicious. Rodney Naistus—another Aboriginal man—was found frozen in the snow five days earlier.

## Hate crime charge goes ahead

The Saskatchewan Justice department announced on June 11 that former national chief David Ahenakew has been charged with spreading hate, a criminal offence. Last year, the former Federation of Saskatchewan Indian Nations senator made anti-Semitic statements during a public speech, allegedly breaking Section 319(2) of the Criminal Code.

Ahenakew could not be

reached for comment, but *Windspeaker* has learned Ahenakew has hired well-known lawyer Alan Gold to launch a defense. Current National Chief Matthew Coon Come, who condemned the comments and met with many Jewish leaders to assure them that Ahenakew's comments were not widely held beliefs in the Native community, wondered if charging the former leader is the right move.

## Benoit decision reversed

Gordon Benoit's startling Federal Court victory last year that saw the court rule that Treaty 8 members were promised tax immunity by the Crown at the time the treaty was signed, was overturned by the Federal Court of Appeal on June 11.

Treaty 8 sources say they intend to appeal that decision to the Supreme Court of Canada.

Although the issue of taxation was not mentioned in the 1899 treaty, a report indicated that the commissioners had promised that the treaty would not lead to taxation. Benoit and the Treaty 8

tribal council filed suit, arguing they had a treaty promise of tax exemption.

After listening to oral evidence from four Aboriginal witnesses, the trial judge decided that the Native signatories understood that they were entitled to such an exemption. The Crown appealed.

The appeal court ruled that the trial judge had made a palpable and overriding error of fact, as there was nothing in the record that could reasonably support his conclusion. The oral evidence was ambiguous and inconclusive. Its hearsay nature required that the

judge approach it cautiously, especially given that the treaty and other documentary evidence were silent as to the existence of any tax promises. While Aboriginal oral history was not to be undervalued, Aboriginal claims had to be established on the basis of persuasive evidence.

"Today's decision is not a surprise, nor does it make us any less determined," said Treaty 8 spokesperson Tanya Kappo. "We have always expected this issue would continue through higher levels of justice, both domestically and internationally."

# Funding frozen; election interference alleged

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

A leaked internal Assembly of First Nations' memo reveals that about two-thirds of the organization's 2003-2004 core budget has been frozen until after the annual general assembly in July.

Dan Brant, the chief operating officer for the AFN, told *Windspeaker* the decision came directly from the minister of Indian Affairs. He also said he believes the minister is trying to influence the outcome of the election for national chief with the move.

National Chief Matthew Coon Come has resisted the minister's First Nations governance initiative and relations between the two men have soured. Speculation in Ottawa is that the minister would not be upset if Coon Come loses the election for national chief in July. A move to withhold a significant amount of money from the AFN until after the chiefs decide who will lead the organization for the next three years could be seen as a threat, a pressure tactic telling the chiefs not

*"We've been informed that the minister believes that current DIAND funds have been inappropriately spent on a 'Command and Control Centre' and wishes to await the outcome of our current audit to determine if material improprieties have occurred."*

— excerpted from a confidential memo to the AFN executive board

to send Coon Come back for a second term.

The confidential memo to the AFN executive board, authored by the AFN's chief financial officer Frederic Tolmie, is entitled "Briefing Note on 2003-2004 DIAND Budgets." It was written on May 29. DIAND is an acronym for Department of Indian Affairs and Northern Development.

Tolmie advised the political leaders of the AFN that they have been put in a tough situation.

"The minister of Indian Affairs has decided to postpone approval of AFN's core-like budget until he receives AFN's audited financial statement for

the current year ended March 2003. Audited financial statements are not normally distributed externally until after they are approved at the annual general assembly," he wrote. The core-like budget is discretionary, not statute mandated.

The chief financial officer reported that the dollar amount agreed on for core-like funding by AFN and DIAND officials and awaiting ministerial approval was \$4,220,000. That includes an inflation increase of \$250,000 over previous years. A \$2.1 million core budget from DIAND was made available to the AFN at the beginning of the fiscal year.

"The discussions on [the core-like] budget concluded over three weeks ago. Since then we've been waiting for the minister's approval which is required prior to final sign off on the funding agreement. On May 28 we were informed of the minister's decision. We do not have his exact decision in writing, but we have requested it. We've been informed that the minister believes that current DIAND funds have been inappropriately spent on a 'Command and Control Centre' and wishes to await the outcome of our current audit to determine if material improprieties have occurred," Tolmie wrote.

He added that the minister's decision could lead to "possible insolvency of AFN leading into its election process" and the "perception of inappropriate DIAND interference in AFN's election process."

He told the executive members that the AFN annual general assembly (AGA) scheduled for July 15 to 17 in Edmonton would not be jeopardized.

"As for AFN operations, existing cash resources plus our \$1 million line of credit plus outstanding accounts receivable plus interim DIAND funding

should ensure that AFN has the necessary resources to continue through the AGA," Tolmie wrote.

Brant also said the AGA was in no danger. He told *Windspeaker* the minister's decision is clearly an attempt to pressure the chiefs who will vote for national chief.

"Friday (May 30) we hear that he's taken this decision, that he's just said, 'I want to look at the audited statements.' To me, that's code for 'I want to wait until after the election' because our audited statements are not approved until they're ratified on the floor of the general assembly. That has been the process for the last 24 years," Brant said.

He was asked if he was certain the minister knows this.

"Oh, absolutely. There is no mistake that he could think otherwise," he replied. "If we sent interim statements, I'm sure the response would be, 'Well, these haven't been approved.'"

Brant said the organization is in solid financial shape and is not making use of its \$1 million line of credit. But he can't spend money he might not receive, he said, and that could paralyze the AFN for several months.

(see Nault page 21.)

# Festiva

By Marty Logan  
Windspeaker Contributor

MONTREAL

Two of the world's eminent Native documentary filmmakers from opposite sides of the globe started in much the same place.

"As I grew up I wanted to make it better for other children... started going around to classrooms to talk directly to them about what was happening to First Nations people, "because no one was teaching them this," said Montreal-based Alanis Obomsawin, creator of the multi award winning *Kanehsatake: 270 Years of Resistance* and more than 20 other documentaries about the struggles of First Nations communities.

"Ever since I could remember as a kid, I've actually been on a collision course with political and social reality in this country," Maori filmmaker Merata Mita told a New Zealand interviewer.

These celebrated Aboriginal women were honored at the First People's Festival in Montreal with a retrospective of Mita's work and an exhibit of another side of Obomsawin's creativity—

# Watch for

By Maria Garcia  
Windspeaker Contributor

NEW YORK, N.Y.

Whale Rider, a new film to be released this month in Canada is inspired by the Ngati Kanohi the Indigenous New Zealanders' creation story. Ironically the movie is written and directed by a pakeha, a white New Zealander. Her name is Nil Caro.

"The people who owned the

# Conflict of interest or best interests of the people?

(Continued from page 8.)

Roberta Jamieson, a 50-year-old Mohawk woman who expects to become a grandmother for the first time during the campaign, seems to be offering something in between the approaches suggested by her opponents.

"I would not have stepped up to the plate if I felt that I could support one of the candidates. I do feel we're in a crisis, a political crisis in this country such that we've never seen before in our generation on relations between First Nations and government. I mean, I am witnessing the kind of daily poisoning that's going on by the kind of agenda the government of Canada seems intent on pushing forward with. So I think it is a time for very proactive leadership with a very clear view of what the AFN can and should be," she said.

"I think you have to have a clear sense of what the office was created to be and ought to be about. I think the AFN has been manipulated by government over the years because it likes to pretend to be, excuse the word, but a kind of national Indian government. It isn't. It never was meant to be and I don't think it should be."

"In a time when our people are reasserting their nationhood at the level of nations, you don't need people who are pretending to negotiate for all First Nations. It can't be done. We're very diverse. If there's one thing the last couple of years have demonstrated, it is the tremendous diversity. What will work in Southern British Columbia will not

play in Northern Ontario and so on throughout the country. So what you need, it seems to me, is a body that understands that. That will be a strong advocate and educator and communicator amongst the Canadian public at large and will also facilitate the opportunity for First Nations to come to the table and negotiate themselves. That is the approach that the royal commission recommended. I'm not talking the 633, I'm talking the 60 or so nation-based representatives that RCAP was talking about. The bands are the starting point but the end point is nations."

## Change the AFN?

All three candidates said the format of the AFN needs some repair.

Fontaine said change is part of the history of the movement.

"We change when circumstances drive us to reorganize ourselves. For example, the predecessor to the National Indian Brotherhood was the National Indian Council. It was status blind. First Nations people decided that wasn't meeting their needs so the National Indian Brotherhood was created, an organization made up of provincial and territorial organizations. That did the job for a period and then the chiefs decided that what was needed was a chiefs' organization. So we created the Assembly of First Nations," he said. "And it may be time now to reinvent the Assembly of First Nations to create an organization that is both inclusive and effective and ad-

dress regional issues.

"I recognize that we're a national body and our mandate is to address national issues, but we forget there are important regional issues that are in effect national issues, and we don't make enough of an effort to regionalize ourselves and that's hurt us. As a result we've undermined our efforts to be an effective political voice for First Nations. That's what we have to be."

He blamed the decline of the organization on Coon Come and on the implementation committee, a group of chiefs of which Jamieson was the chairperson.

"At a lot of our meetings, there's a very low turnout of chiefs. Clearly, too many of our chiefs feel alienated. We need to do something to bring them back into the fold. We recognize that there's strength in unity and we have to speak with a unified voice. We haven't done that in the last while," Fontaine said.

"What we have faced is a small group that hijacked the organization. They've hijacked the different processes and in effect they've paralyzed the organization. Our strategic capabilities have pretty much dissolved in the last three years. Political respect has been diminished.

"If we use funding as just one example, the funding has been cut in half with the assembly. Of course that makes the organization ineffective. And when you have your national organization ineffective, it effects the regional organizations and it certainly effects local communities."

Jamieson sees the AFN becoming more like the United Nations, a place where Indigenous nations can meet and come to consensus on important issues.

"I don't see this office as the prime minister of our people. I don't see it as that at all. And I think maybe that's what's been wrong. The AFN has really been able to be manipulated by government for so many years. On the one hand we say one size doesn't fit all and then we turn right around at the national level and behave as though it does, and one national chief can negotiate arrangements for all First Nations. That's not how I see the role. That's not how I see the future.

"What we need is leadership that will create an environment where First Nations themselves can sit at the table. That's what I want to do. It's almost like Kofi Annan and a UN body. The analogy is much more like that. Because I don't see the nations across Canada giving any individual national chief or otherwise, the mandate to speak for and finalize agreements for our people. That really belies our whole position on nationhood."

Coon Come sees some problems with the UN-style approach. "The UN is more like a lobby, consent type. I would like us to behave as nations, as governments. Asserting our rights from section 35 [of the Canadian Constitution], from court decisions, and not waiting on governments to adopt policies they can apply to us. I think you have to go be-

yond that in order to move forward.

"We need to develop our own economies, something that is not subject to Her Majesty's tolerance. In order to do that you have to create the atmosphere that they have to deal with us, they cannot go on without us. That's what I did in Quebec and I was the most hated guy in Quebec. Quebec saw me as one who was in the way. They saw me as someone who was anti-development. I was not anti-development."

"The colonialistic relationship will not bring about change. It will not. I'm sorry but I disagree with those people who think that it can. And we don't have to give up normal programs and services, education and health, in exchange for recognition of Aboriginal rights and title to the land."

He sees First Nations being welcomed to the Canadian system as equals in a true nation-to-nation relationship.

"That's what we need to discuss all across this country. If you want a third order of government, which I would like to see, a real third order of government that is a fact, then you have to talk about a pan-First Nation type of government," Coon Come said. "And that will not happen unless we have discussions amongst ourselves of what powers you want to give to this national organization. So it's just not about advocating rights and setting up processes, but it's a real institution as I think was contemplated under section 35, one of the pillars of Canada."

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# alleged

and ensure that AFN has the necessary resources to continue through the AGA," Tolmie said.

He also said the AGA was in progress. He told *Windspeaker* that the minister's decision is clearly an attempt to pressure the chiefs to vote for national chief. "Today (May 30) we hear that he has taken this decision, that he's said, 'I want to look at the statements.' To me, that's either 'I want to wait until after the election' because our statements are not approved or they're ratified on the floor of the general assembly. That has been the process for the last 24 hours," Brant said.

He was asked if he was certain the minister knows this.

"Yes, absolutely. There is no way that he could think otherwise," he replied. "If we sent our statements, I'm sure the response would be, 'Well, these haven't been approved.'"

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*Windspeaker* page 21.)

# people?

that in order to move forward

we need to develop our own communities, something that is not subject to Her Majesty's tolerance.

In order to do that you have to create the atmosphere that they have to deal with us, they cannot live without us. That's what I said.

I am from Quebec and I was the most popular guy in Quebec. Quebec saw me as one who was in the way.

It saw me as someone who was anti-development. I was not part of development.

The colonialistic relationship did not bring about change. It did not.

I'm sorry but I disagree with those people who think that way.

And we don't have to give up formal programs and services, education and health, in exchange for recognition of Aboriginal rights and title to the land."

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That's what we need to discuss across this country. If you want a third order of government,

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That will not happen unless we have discussions amongst ourselves of what powers you want to give to this national organization.

So it's just not about advancing rights and setting up processes, but it's a real institution as such was contemplated under section 35, one of the pillars of Canada."

# Festival honors documentary makers

By Marty Logan  
*Windspeaker* Contributor

## MONTREAL

Two of the world's eminent Native documentary filmmakers from opposite sides of the globe started in much the same place.

"As I grew up I wanted to make it better for other children... I started going around to classrooms to talk directly to them" about what was happening to First Nations people, "because no one was teaching them this," said Montreal-based Alanis Obomsawin, creator of the multi-award winning *Kanehsatake: 270 Years of Resistance* and more than 20 other documentaries about the struggles of First Nations communities.

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Alanis Obomsawin

KATHLEEN ORTH

prints of engravings she makes of her dreams.

"For many years I've been wanting to draw what I dream," she told *Windspeaker*, as she rocked in a small chair in the kitchen of her Montreal home filled with the sharp odor of burn-

ing wood on a misty, grey June day.

What Obomsawin sees in her sleep at first seems at odds with her films about such well-known confrontations as the Oka Crisis, the standoff between Native lobster fishers and the non-Native community and authorities at Esgenoopetitj (Burnt Church, N.B.) and 1981's Quebec Provincial Police raids on another Mi'kmaq community, in her documentary, *Incident at Restigouche*.

For example, a print of *The Sleeping Bears* shows a dozen of the animals wrapped tightly in blankets dozing peacefully at the entrance to what looks like a tipi; *Woman's Life in the Tent* depicts a mother crouched before a Singer sewing machine as an infant sleeps beside her and birds watch from nearby perches.

But as Obomsawin explains,

her films are as much about peoples as they are of retelling events.

"I think it's important for (viewers) to understand that those people have a life and they have traditions...to (see) their everyday life and the historical portion of it too."

In her latest documentary, *Is the Crown at War With Us?*, the Abenaki filmmaker who was born in the U.S. state of New Hampshire but grew up on the Odanak reserve in Quebec, depicts a community that sees no alternative to survival but to continue a way of life that for 11,000 years has been centred around the sea.

It's a familiar tale, she says. What happened at (Burnt Church) "is a repetition of what happens when you're asserting your rights...the humiliation when you're being pushed around...It's always (about) resources and land issues."

The 13th edition of the Montreal festival featured other such struggles documented in film, such as *Take Back the Land!* about the fight over Secwepemc territory taken to build a ski resort in the interior of British Columbia, and *Palabras Zapatistas (We Speak)* about an Indigenous peoples march to Mexico City.

But the event's two-week-long film and video series also told other types of stories, from Canada and around the globe, including *Attache ta Tuque*, about the young Algonquin Sam, who flees the Russian mafia across central Quebec.

And it traveled back in time to update the famous 1922 documentary *Nanook of the North* to the accompaniment of Inuit throat singers and a piano.

Some artists chose to recount fading legends of their people in *A Game of Creation*, an exhibition of seven chess sets commissioned for the festival, which is

held in both Montreal and the nearby Mohawk community of Kahnawake.

Allan Grégoire's pieces represented the betrayal of the Innu people by the Nenenots (red-faced men), who switched sides at the last minute to fight with the Inuit against the Innu, earning themselves the name Naskapis (traitors or toughs).

Christine Sioui Wawanoloath translated her fascination with the story of Klooskombe, the greatest mythological hero in the Wabanaki culture, into fantastic figures carved from deer antler and decorated with abalone.

"No one knows (the myth) hardly any more," she said in an interview. "We lost the oral tradition, so we weren't told or taught" about it.

Those myths recall the dream stories of Obomsawin's engravings, which she calls "the best therapy" from her documentary making. But her better-known work continues in her current project, a return to Restigouche, the site of one of her first films about a police raid on Native fishermen.

"These issues are always very urgent," she said. "They're not easy, but it must be done."

The community of Restigouche, she added, is much stronger today. "They've been fighting for a very long time and not giving in and really believing that they have rights to their resources."

But Obomsawin sees other confrontations in Canada's future.

"It's going to happen again. I know that. But we're making progress."

"I think that one day our people will have our place and their rights, and then it's going to be a different life for the future generations... I've seen changes and the rest of the country is much more aware."

## Watch for it in theatres

By Maria Garcia  
*Windspeaker* Contributor

## NEW YORK, N.Y.

Whale Rider, a new film to be released this month in Canada, is inspired by the Ngati Kanohi, the Indigenous New Zealanders' creation story. Ironically, the movie is written and directed by a pakeha, a white New Zealander. Her name is Niki Caro.

"The people who owned the

legend were very clear with me and with others about the fact that I was the one they were backing to tell it," the filmmaker said. "That was important to me."

The Whale Rider was Pakeha who arrived in New Zealand on the back of a whale in search of a home. In the Polynesian archipelago, pakehas are tiny crabs that resolutely cling to the shore during a storm, and to many Indigenous groups Pakeha is known as a forbidding sea god.

(see *Whale Rider* page 18.)

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# Iroquois second in the world

By Sam Laskaris  
Windspeaker Contributor

HAMILTON, Ont.

Members of the Iroquois Nationals had mixed feelings following the conclusion of the inaugural world indoor (box) lacrosse championships.

The Native club was pleased it was able to garner the silver medal at the six-squad tournament, which concluded on May 24 at Hamilton's Copps Coliseum. But team members were not thrilled with how things transpired in the gold-medal match, in which the host Canadian squad registered a lopsided 21-4 victory.

A much closer final had been anticipated, especially since Canada had eked out just a two-goal victory, 15-13, over the Iroquois Nationals in a round-robin match just eight days earlier in Oshawa.

Tournament games were also held in two other southern Ontario locations, Mississauga and Kitchener.

Iroquois Nationals' general manager Rusty Doxtdator said there was a simple reason why his side did not play up to par in the final.

"It was championship day," he said. "The guys were tight. They just locked up."

In fact, Canada managed to score 10 goals before the Iroquois Nationals netted their first goal.

Doxtdator said those on the Canadian roster had played in many more championships games than those in the Iroquois Nationals' lineup.

"They were an older team," Doxtdator said of the Canadians. "We calculated the average age of the players on their team was about four years older than our average age."

About half of the players on the Iroquois Nationals' roster were from Six Nations, near Brantford, Ont., and the majority of the others in the lineup were various First Nations from the state of New York.

"The players we had were definitely the ones that needed to be there," Doxtdator said.

Doxtdator also defended the team's rather large coaching/managerial staff. Besides Doxtdator, there were also two assistant general managers for the Iroquois Nationals, as well as six coaches.

"Over-all, the team management, the team coaching and the team environment we had was great," Doxtdator said. "It was just the one bad day we had."

Iroquois Nationals' captain Cory Bomber believes there is another reason why his side fared so poorly in the gold-

medal game.

"Our last two games (before the final) were not really a good tune-up for us," Bomber said. "We picked up some bad habits."

The Iroquois Nationals crushed the Czech Republic 23-4 in their last round-robin tilt. And the Native club, which had posted a 4-1 round-robin record, then thumped Scotland 22-8 in a semi-final match.

Canada, which had a perfect 5-0 round-robin record, defeated the United States 17-9 in their semi-final.

Many people had predicted a Canada/U.S. final, but the Americans were unable to send their best lineup to the world event. That's because several top U.S. players were playing professional field lacrosse in the Major League Lacrosse.

(see Blow-out page 17.)

## College player scores big

Delby Powless is proof that size does not matter.

The diminutive 22-year-old starred for the Iroquois Nationals' entry at the inaugural world box lacrosse championships, which concluded in late May in Hamilton.

At 5-foot-7 and 170 pounds, Powless was the smallest player on his team at the world event. Yet, he managed to lead his squad in scoring and came close to being the tournament's top point-getter.

Powless scored a tournament high 26 goals. He also added 19 assists in seven games to finish with 45 points. He ended up in a tie for second place in tournament scoring with Canada's John Grant Jr., just one point behind John Tavares, also a member of Team Canada.

And Powless was one of the main reasons why the Iroquois Nationals' side was able to win the silver medal at the six-team tourney. Canada defeated the Native squad 21-4 in the gold-medal match.

Powless collected 10 points (six goals, four assists) in the Iroquois Nationals' tournament opening 19-12 victory over Scotland.

The Americans, who ended up with the bronze medal, were not able to shut down Powless in round-robin action. Powless picked up nine points, including four goals, as his side defeated the U.S. 21-14.

Powless, though, was not able to pick up as many points as he would have liked against the Canadians. He had two goals and one assist in the Iroquois Nationals' 15-13 loss to Canada in round-robin play. And Powless scored two of his team's four goals in the final.

For Powless, this marked the third time he has represented the Iroquois Nationals at a world meet.

(see Powless page 17.)

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| 5. CFCK, Canoe Lake, 103.9               | 14. Stony Rapids, 91.9      |
| 6. CILX, Ille-a-la Crosse, 92.5          | 15. Sandy Bay, 96.5         |
| 7. Prince Albert, 88.1                   | 16. Dillon, 91.7            |
| 8. Camell Portage, 103.1                 | 17. Stanley Mission, 98.5   |
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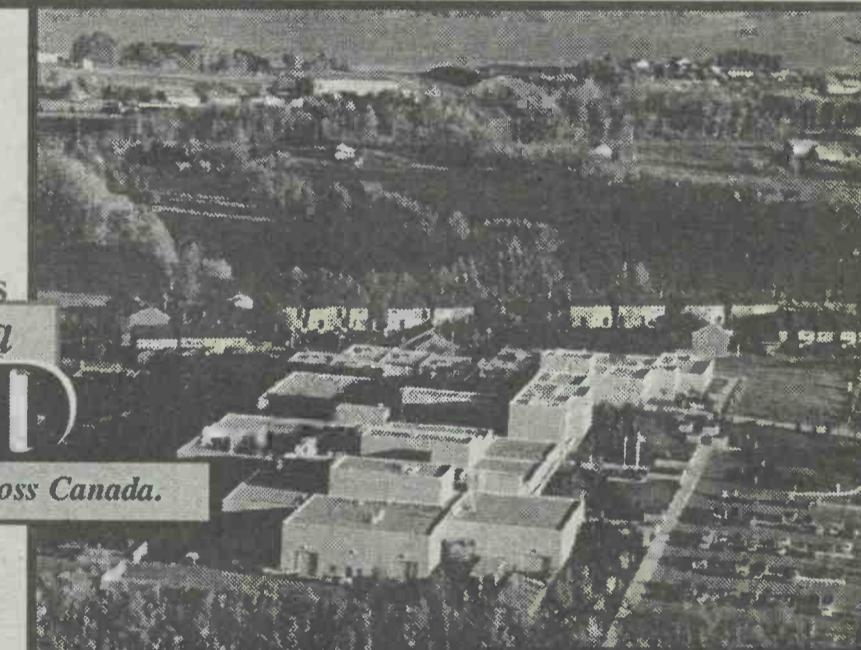
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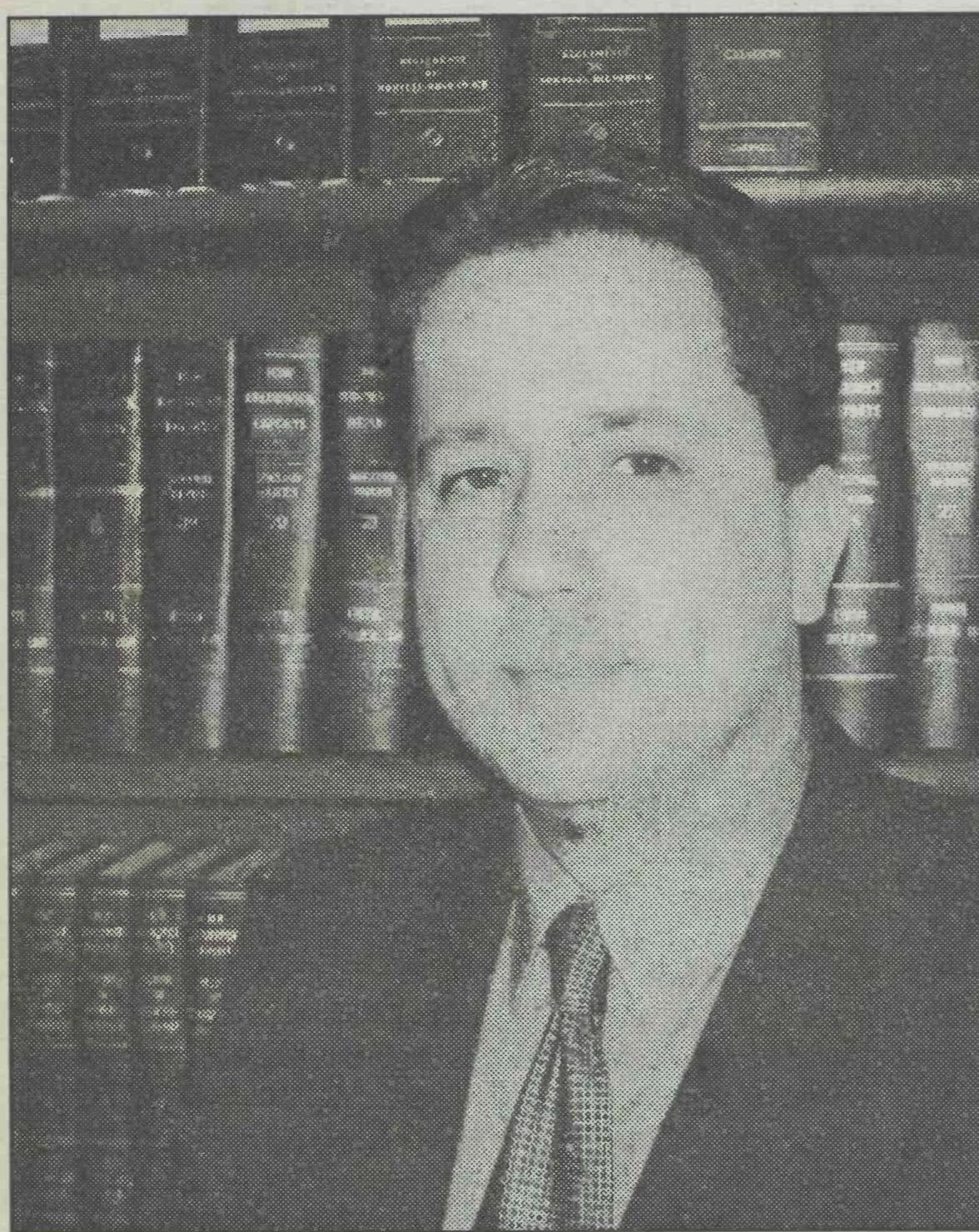
**See Page 16 of the supplement for details**

Thomas J. Bur...  
June 9 when h...  
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Name of Band/Reserve Employer: \_\_\_\_\_  
Address: \_\_\_\_\_  
Length of Employment \_\_\_\_\_  
Sources of Other Income \_\_\_\_\_  
Previous credit: Yes \_\_\_\_\_  
Applicant's Signature: \_\_\_\_\_



Thomas J. Burke made history on June 9 when he became the first Native person elected to a legislature in Atlantic Canada. Burke won the riding of Fredericton North in the New Brunswick provincial election. Burke is also the only Native lawyer practising in Fredericton.

## [ windspeaker confidential ]

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

**Thomas J. Burke:** Commitment has got to be the one quality.

ity to have little education from growing up on the reserve at Tobique First Nation and then graduating with two degrees from university later in her life after raising two children.

something that I really wanted to do at a younger age in life. And, you know what, to be quite honest with you, I can't figure this out. I can get a university degree, pass law school, pass one of the most demanding tests, the law school admission test, but I couldn't pass the RCMP test. So I don't know. It's just one of those things.

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

**T.J.:** Probably just recently, that God gave you two ears and one mouth, and the reason is to listen twice as much as you do speak.

**W:** Did you take it?  
**T.J.:** Yes.

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

**T.J.:** I hope to be remembered by the legacy that I leave with my friends and my family. Not for the accomplishments. Of course the accomplishments are part of it. But not for anything monetary that I pick up in life.

Regardless of how much money or success or how big your house or car or the type of clothes you wear, I want to be remembered for the legacy that I've left on my family and my friends. And I think that's important. And I get that from my mother, actually.

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

**T.J.:** Indecisiveness. One thing that makes me mad are the people who will sit in a restaurant for 30 minutes looking at a menu. This is an example, and when the waitress comes, they hum and haw and aren't sure exactly what they want to eat. That's a good example of indecisiveness. And it drives me nuts.

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

**T.J.:** Probably when I'm with my children. I have three daughters. I should say my wife, too.

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

**T.J.:** Unapproachable.

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

**T.J.:** Well, that would probably have to be my mother. And I'm sure that's probably the standard answer you get from a lot of people. As far as admiration goes, yes, my mother would be the person I admire. Because of her tenaciousness, and her abil-

ity to have little education from growing up on the reserve at Tobique First Nation and then graduating with two degrees from university later in her life after raising two children.

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

**T.J.:** Jump out of an airplane, probably. Because I served with the U.S. military from 1990 to '95. That was probably the toughest challenge for me, to overcome my fear of heights and then having to jump out of an airplane.

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

**T.J.:** At this point in my life, right now, it would have to be to earn and gain the trust of over 20,000 people in my riding, to represent them in the legislature, both non-Aboriginal and Aboriginal.

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

**T.J.:** I really don't have any goal out of reach. I'm a firm believer in if I have a goal, I will put my mind to it, and I will accomplish it.

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

**T.J.:** I would probably be still pursuing the possibility of getting into the RCMP. I think that was

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[ strictly speaking ]

# Too many sheep, not enough shepherds

I suspect Aboriginal peoples get most of their news from mainstream newspapers, radio and TV, despite alternatives, such as Aboriginal newspapers and APTN News. However, with a few exceptions, I also suspect most mainstream journalists are ill-prepared, ill-equipped or unwilling to cover most Aboriginal stories.

There's no doubt there's more coverage of Aboriginal issues than ever before. But more doesn't mean better, more intelligent coverage. This isn't news. Most journalists admit they don't cover Aboriginal affairs well. Nor is there much argument why.

Aboriginal issues are too complicated. There's too much to learn and too little time to learn it.

Stories are often in hard-to-reach, remote communities. People are mistrustful, even antagonistic, of reporters. Non-Aboriginal reporters risk accusations of racism by their subjects or charges of bias from their peers.

People are wary of the consequences of speaking out. They tend to let "officials" with the band council speak for them—even when the council is the problem.

# Hurtling towards death not my idea of fun

F. Scott Fitzgerald once wrote "The Rich are different from you and I," to which everybody usually responds, "Yeah, they got more money." On a similar theme, it's been my Ojibway-tainted observation over the years that middle-class white people are different from you and I—they're insane.

Much has been written over the years about the differences between Native people and non-Native people, and how differently they view life. I think there's no better example of this admittedly broad opinion than in the peculiar world of outdoor recreational water sports and the death wish that surrounds it.

As a member of Canada's Indigenous population, I've always cast a suspicious eye at all these water-logged enthusiasts for several reasons; the principal one being the now familiar concept

Besides, reporters only show up when people are already dead or dying.

The "problems" seem overwhelming, even insurmountable. Payoffs—solutions—are rare. Real change almost never happens; there's little satisfaction for reporters. Nor is the "Aboriginal beat" a fast-track to advancement like, say, business or politics. The beat just isn't "sexy." So reporters can't be bothered with Aboriginal stories—unless a white politician is involved.

There's very little original or "enterprise" reporting in this beat. Most journalists, including Aboriginal journalists, rely too much upon safe, "manufactured" news, uncritically accepted from staged news conferences and predictable press releases. Or the stories that are ripped from wire services and repeated without checking the facts.

Recent stories are often based on old, flawed stories. As the saying goes, "garbage in, garbage out."

If these assumptions are right, don't expect too much from the mainstream media when the Assembly of First Nations selects a new leader. Why? Aboriginal is-



**MEDIUM RARE**  
Dan David

sues are too complicated...yadda yadda, and so on, and so forth.

That's too bad because there's a real story here. Unfortunately, I don't think most reporters will scratch beneath the surface. If there's coverage at all, stories will probably be about personalities rather than issues. Expect superficial stories like why Bob likes Roberta or Phil is better than Matthew.

The real story isn't about any of them. It's about the organization.

For the first time in the AFN's history, there are only three candidates. That, in itself, says volumes. All three candidates are qualified, experienced and passionate. All three bring insights gained from past lives either in government or in Indian politics. All have particular, though very different, styles of leadership. All

bring qualities and values that, in almost any other organization, would mean success and accomplishment. In any other organization, that is, except this one.

The AFN is a mess. Most people know or suspect it already. It doesn't matter who becomes national chief. The organization, as it exists now, will blunt hopes and ambitions, ultimately confuse, confound and frustrate.

The AFN has deep internal divisions and is hobbled by petty squabbling. It has no shared focus or vision, no common ideals or principles. It's hamstrung by an unwieldy structure mired in the past, unwilling or unable to change with today's political realities. It's a three-legged "push-me-pull-you," a mythical creature from Doctor Doolittle, going in a dozen directions at the same

time, buckling under an expensive, top-heavy bureaucracy.

The AFN has gone from an organization acutely aware of its purpose to an organization more interested in making deals than in ideals. It sold its soul to the devil a long time ago.

The AFN's predecessor, the National Indian Brotherhood, wasn't perfect, but it had values inherited from people who spent years in the wilderness. They were products of the post-Confederation period marked by numbered treaties, the all-powerful Indian agent, Indians herded onto reserves, their children herded into residential schools.

They overcame grinding poverty, tremendous distances on slow transportation with no travel budgets. They faced pass laws that restricted travel, constant harassment by government officials and police, arrests and detentions. Other laws made it illegal to organize or hire a lawyer. Even when these laws were gone, there were hotels, rooming houses and restaurants that refused to serve, bus and train operators that refused passage.

From the very beginning, even before it was called Assembly of First Nations, the organization represents status Indians and treaty nations in dealing with the Canadian government has been on a mission—to enhance the position of the First Nations people in Canada and help them claim their rightful place in this country's future.

More than 630 First Nations communities in Canada are represented by their chiefs at the Assembly of First Nations. The organization is designed to present the views of First Nations people through leaders in the areas of Aboriginal and treaty rights, economic development, education, languages and literacy, health, housing, social development, just taxation, land claims, environment, and other issues that arise from time to time.

The Assembly of First Nations (AFN) came into being in 1982, but was born out of the National Indian Brotherhood, whose fight was to battle the much reviled 1969 White Paper federal Liberal government Indian policy, the core philosophy of which was assimilation. That policy

you crazy?! I'm not going through that! Do you know how much I paid for this canoe?"

Now you put some sunburned Caucasian canoeists in the same position, their natural inclination is to aim directly for the rapids paddling as fast as they can towards the white water. Now watch the different reactions.

Granted, I'm being a bit general, but I think I can safely say the vast majority of Native people, based on thousands of years of traveling the rivers of this great country of ours, would probably go home and order a pizza. Or possibly put the canoe in their Ford pickup and drive downstream to a more suitable and safe location. And pick up pizza on the way. Usually, the only white water Native people prefer is in their showers. Hurtling towards potential death and certain injury tends to go against many traditional Native beliefs. Contrary to popular belief, the word portage is not a French word. It's Native for "Are

bored weekend beige warriors. To add insult to injury and further illustrate my point, there's a brand of gloves used by kayakers to protect their hands from developing calluses. These are called Nootkas. To the best of my knowledge, the real Nootka, a West Coast First Nation, neither kayak nor wore gloves.

Perhaps my argument can best be articulated with an example of the different ways these two cultural groups react to a single visual stimulus. First, in a river, you put some Native people in a canoe

time. This does not happen if you take control of the interview. For example, if the interviewer wants to delve more into your personal life, redirect the question by reminding the interviewer that the profile is on your professional life. Watching and listening to other television and radio interviews will help you develop an appreciation of the good and the bad. The publicist who works for a record label or artist management company is in charge of co-ordinating all aspects of the interview from initiating media contact, confirming interviews and transportation. Preparing the artist through briefings and keeping the artist on schedule

for other commitments is part of the glamor.

A good interview brings out the best for both the interviewer and interviewee, if both have researched well and are relaxed with one another.

This column is for reference and education only and is not intended to be a substitute for legal advice. The author assumes no responsibility or liability arising from any outdated information. Ann Brascoupe owns What's Up Promotions, a company specializing in promoting, booking, and managing Aboriginal artists across Canada. She may be reached at [abrascoupe@hotmail.com](mailto:abrascoupe@hotmail.com).

# Practice makes perfect the art of the interview

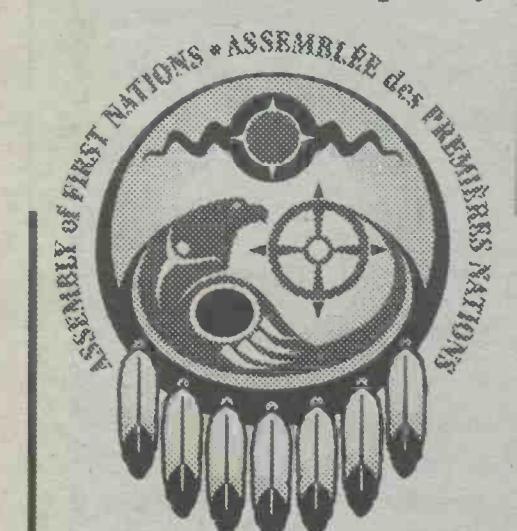


**MUSIC BIZ 101**  
Ann Brascoupe

what you had to say. Preparing for the actual interview keeps a focus to your interviews by consistently emphasizing three main points you'd like to leave your audience with about yourself or group (the artist), the performance and the songs.

There are the standard ques-

tions about your personal and musical background and influences, but it takes an exceptional interviewer to go the extra kilometre to make his interviews interesting. And, because the interviewee has been asked the questions before, the actual interview can become boring over



**INSIDE: First Nations achieve business success through partnerships**

# herds

buckling under an expensive top-heavy bureaucracy. The AFN has gone from an organization acutely aware of its close to an organization more interested in making deals than deals. It sold its soul to the Devil a long time ago.

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# of fun

crazy? I'm not going through it! Do you know how much I paid for this canoe?"

Now you put some sunburned Caucasian canoeists in the same situation, their natural inclination to aim directly for the rapids paddling as fast as they can towards the white water. I heard a rumor once that Columbus was aiming his three ships directly at the coming hurricane when he discovered the Bahamas. I believe I have made my point. Yet even in this bizarre lemming-like behavior, there are still more Native people out there than Non-Native people.

I make these observations based on personal experience. Recently, for purely anthropological reasons, I have risked my life to explore this unique subculture known as white water canoeing and sea kayaking. (See Recreational page 17.)

# erview

other commitments is part of the glamour.

A good interview brings out the best for both the interviewer and interviewee, if both have researched well and are relaxed with one another.

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Assembly of First Nations

July 15 to 17

Edmonton, Alta.

# Circle of Trade Show Guide

From the very beginning, even before it was called the Assembly of First Nations, the organization that represents status Indians and treaty nations in dealings with the Canadian government has been on a mission—to enhance the position of the First Nations people in Canada and help them claim their rightful place in this country's future.

More than 630 First Nations communities in Canada are represented by their chiefs at the Assembly of First Nations. The organization is designed to present the views of First Nations people through their leaders in the areas of Aboriginal and treaty rights, economic development, education, languages and literacy, health, housing, social development, justice, taxation, land claims, environment, and other issues that arise from time to time.

The Assembly of First Nations (AFN) came into being in 1982, but was born out of the National Indian Brotherhood, whose first fight was to battle the much-reviled 1969 White Paper, a federal Liberal government Indian policy, the core philosophy of which was assimilation. That policy was

defeated, and the brotherhood went on to press for other changes in provincial and federal Aboriginal policy.

By the time the National Indian Brotherhood reinvented itself as the Assembly of First Nations, Canada had developed a home-grown Constitution that recognized and affirmed the existing Aboriginal and treaty rights of the Indian, Inuit, and Métis peoples of Canada.

Soon after a 1982 AFN general assembly held in Penticton, B.C. where the first national chief of the

AFN, David Ahenekew, was elected, the organization set its sights on Ottawa and the first of four First Ministers Conferences on Aboriginal rights. The AFN was charged with representing the status and treaty Indian point of view on what was meant by "existing rights."

The battle raged over whether section 35 of the Canadian Constitution meant inherent Aboriginal rights or contingent Aboriginal rights. By 1987 at the last First Ministers Conference on Aboriginal rights, positions had galvanized with many

provincial and territorial leaders refusing to accept the position of First Nations that the right to self-govern was inherent and proved out through history. There has been little resolved in this matter since that time. Still, the AFN made the position of its members clear, and continues its work in this regard. In fact, the inherent right to self-govern is central to its mandate.

A declaration made in 1985, and a part of the Assembly of First Nations charter, states that the chiefs of the Indian First Nations in Canada declare that "the Creator has given us the right to govern ourselves and

the right to self-determination" and that those rights cannot be taken away by any other nations.

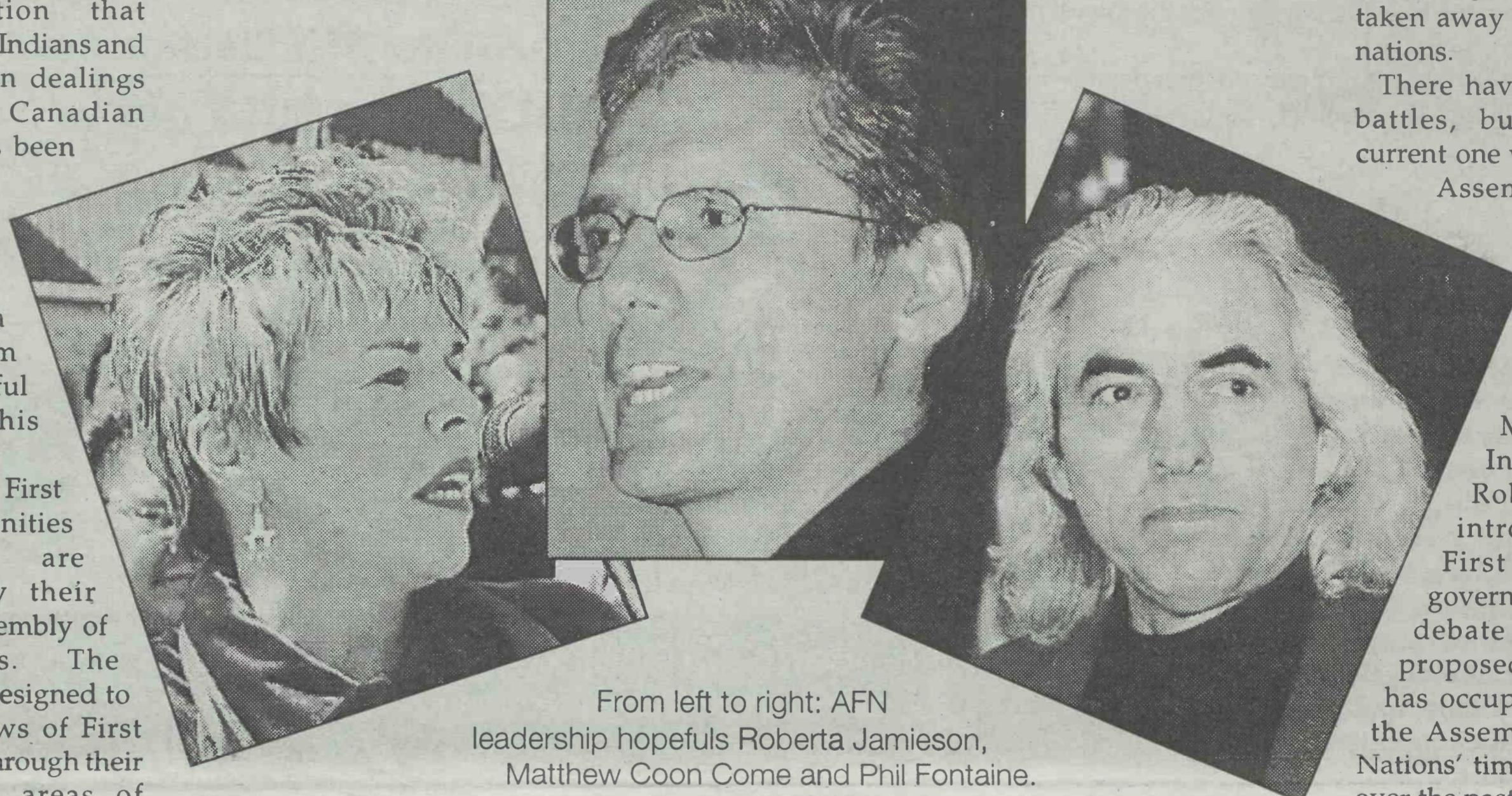
There have been other battles, but the most current one waged by the Assembly of First Nations has still, at its crux, the matter of governance. In 2001, Minister of Indian Affairs Robert Nault introduced the First Nations governance act, and debate about the proposed legislation has occupied much of the Assembly of First Nations' time and energy over the past two years.

The act, known as Bill C-7, died when the House of Commons broke for summer on June 13, but it could be resurrected when the House resumes in fall.

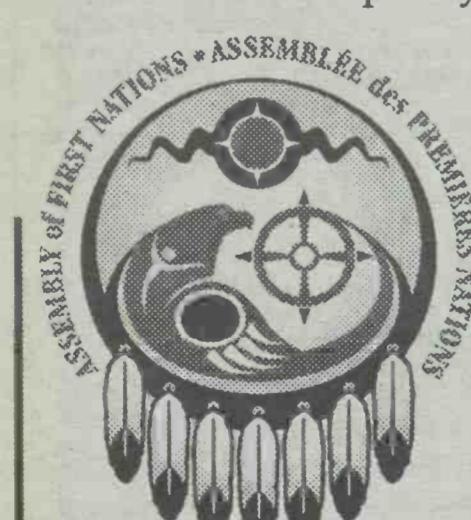
While it may have a short respite on this front, the Assembly of First Nations has before it another weighty issue when it holds the 24th annual general assembly in Edmonton from July 15 to 17, and that is the question of who will lead the organization for the next three years.

(Continued on page 2.)

## Who will lead?



From left to right: AFN leadership hopefuls Roberta Jamieson, Matthew Coon Come and Phil Fontaine.



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**34th Annual Assembly of First Nations**



## Three candidates

(Continued from page 1.)

Three contenders have thrown their hats into the ring for the job of national chief—Roberta Jamieson, current chief of Six Nations of the Grand River in Ontario, Phil Fontaine, national chief of the Assembly of First Nations from 1997 to 2000, and incumbent Matthew Coon Come.

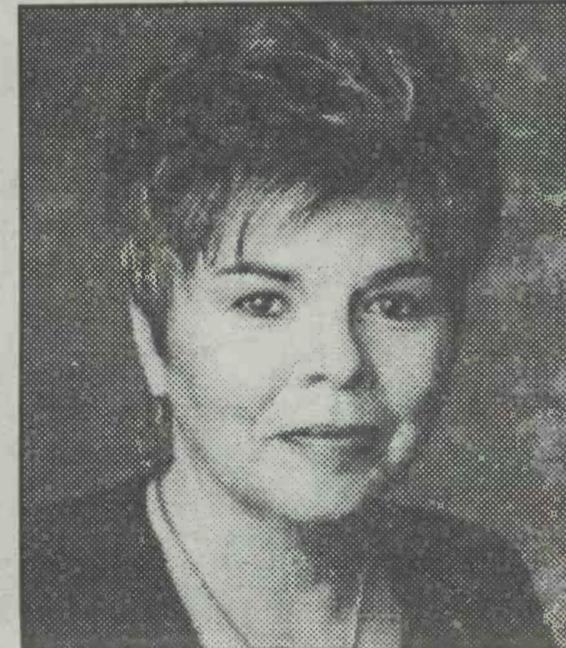
The election will take place July 16 beginning at 9 a.m. On the evening prior, the candidates will participate in an open forum.

Each member of the assembly has one vote. The winner of the election is the person that first gains a majority of 60 per cent of the votes of the representatives of the members registered at the assembly.

If any candidate fails to get 15 votes, he or she is eliminated. After each ballot, the candidate who gains the lowest number of votes is also eliminated.

As soon as the winner is announced, that person takes the oath of office before the assembly and assumes office from that time.

Candidates for Assembly of First Nations National Chief



ROBERTA JAMIESON was raised on the Six Nations territory with her seven brothers and sisters. Her interest in politics was sparked while a student studying medicine at McGill University in the early 1970s. She joined the movement against the James Bay hydroelectric dam being built without the consent of the James Bay Cree, and in 1974 had the opportunity to debate a land claims issue with then-minister of Indian Affairs Jean Chretien.

That same year, Jamieson became executive assistant to George Manuel, president of the National Indian Brotherhood. Jamieson soon changed her studies from medicine to law and graduated in 1976 from the University of Western Ontario School of Law, the first woman from a First Nation in Canada to earn a LL.B.

From 1978 to 1982, Jamieson served with the Indian Commission of Ontario. During this period, she acted as speaker for the Canada-wide "All-Chiefs Conference" called by Noel Starblanket that began the transformation of the National Indian Brotherhood into the Assembly of First Nations.

In 1982, Jamieson became the first non-parliamentarian to be appointed an ex-officio member of a House of Commons committee, the Special Task Force on Indian Self-Government, which in 1983 produced The Penner Report.

She was also chair of the legal group advising the Assembly of First Nations during the First Ministers Conferences of the 1980s. From 1989 to 1999, Jamieson served the Legislative Assembly as Ombudsman for Ontario and became the founding president of the Canadian Ombudsman Association.

In 2001, Jamieson became the Chief of Six Nations of the Grand River, where she resides with husband Tom Hill. They have a daughter, Jessica.

PHIL FONTAINE calls the Sagkeeng First Nation in Manitoba home. His early life was spent on the Fort Alexander reserve, where he attended a residential school run by the Oblates of Mary Immaculate. He also attended the Assiniboia Residential School in Winnipeg and was the first Aboriginal leader to publicly expose the abuses that existed in the residential school system.

Fontaine graduated from Powerview Collegiate in 1961 and later attended the University of Manitoba where he graduated in 1981 with a Bachelor of Arts degree with a major in political science.

Fontaine was 28 years old in 1973 when he was elected chief of the Sagkeeng First Nation, where he served two consecutive terms.

(Continued on page 3.)

## Who will be the next national CHIEF?



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**FRIDAY, 18TH, 7:00 PM ET:** AFN Round Table. *What does the future hold?*



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The cornerstone of the American Indian Film Festival is its commitment to showcasing films and videos from around the world. The festival's mission is to promote and support the work of indigenous filmmakers and to raise awareness of the issues facing Native peoples. The festival is a platform for the exchange of ideas and cultures, and it is a place where people can come together to celebrate the rich and diverse heritage of the American Indian.

During the 8-day Film Festival, attendees have the opportunity to view over 600 films and videos from more than 50 countries. The festival features a variety of genres, including documentary, narrative, and experimental films. The films are selected based on their artistic merit, cultural significance, and relevance to Native issues. The festival also includes a variety of events, such as panel discussions, Q&A sessions, and film screenings.

Producing the American Indian Film Festival is a labor of love. The festival is organized by a small group of dedicated volunteers who work tirelessly to put on a high-quality event. The festival is a non-profit organization, and all proceeds from ticket sales and sponsorships go towards supporting the festival and its programs.

Founded in 1975, the American Indian Film Festival is the oldest and largest film festival of its kind in North America. The festival has screened over 6,000 films and videos since its inception. The festival has received numerous awards and recognition, including the Golden Bear at the Berlin International Film Festival and the Grand Jury Prize at the Sundance Film Festival.

The festival is a unique and important event that brings together people from all walks of life to celebrate the rich and diverse heritage of the American Indian. It is a place where people can come together to learn about and appreciate the cultures and histories of Native peoples. The festival is a reminder that Native peoples are still here, still thriving, and still making a difference in the world.

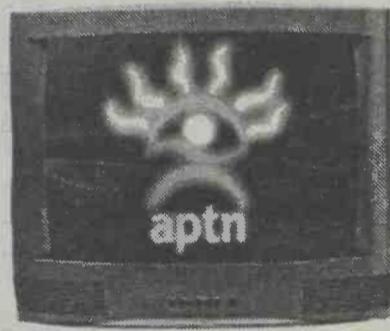
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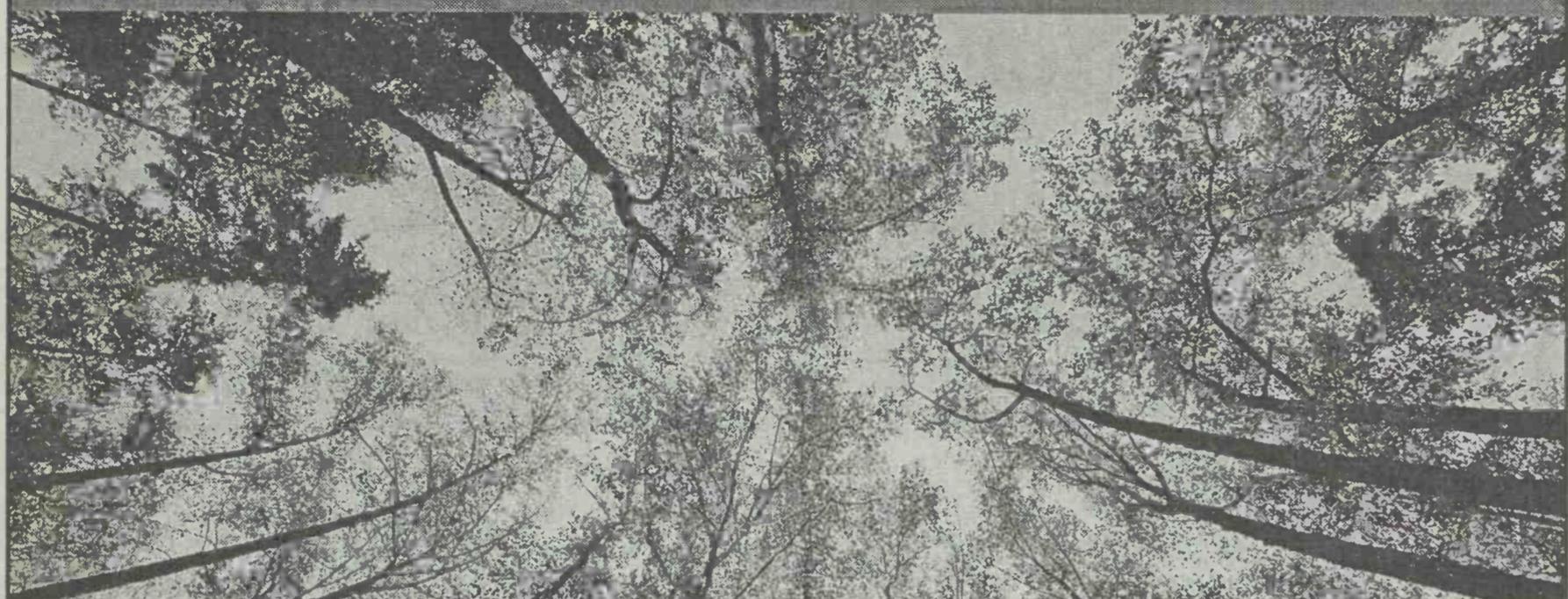
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During the 8-day Film Festival, nearly 5,000 participants will witness Native stories and visual documents to contemporary lives and issues. The films we screen raise awareness about the issues currently at the heart of Indian Country, through honest and truthful artistry and testimony. Our greatest power continues to lie in our ability to tell our own stories in our own words and images. The festival plays an indispensable role in that truth. Our venue continues to raise the bar and set the standard for American Indian Filmmaking today.

Producing the American Indian Film Festival is a responsibility and a privilege we accept with great honor and humility. In our efforts to continue this groundbreaking work — we ask your assistance. Only with the generous and continued financial support of our sponsors has AIFI been able to produce a media showcase of this magnitude.

The annual Film Festival takes place in San Francisco, centered with the awards ceremony and performance night held at the historic Palace of Fine Arts. For two weeks community members, artists, elders and youth will have the unique opportunity to screen films, engage in dialogue and critical reflection. People make the journey to the Film Festival over long distances geographically, and at times ideologically. New films and new alliances will be initiated here. Participants will return to their communities — returning the gifts they have found here and developing the relationships begun here.

AIFI's Film Festival has many Sponsorship Opportunities: Platinum Reel (\$30,000), Gold Reel (\$20,000), Silver Reel (\$10,000), and Bronze Reel (\$5,000). I encourage you to join us at the highest level possible, and cannot overstate our need for your patronage and continued goodwill and support.

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Founded in 1975, the American Indian Film Festival is the oldest and most prestigious festival of its kind in the world. Since 1996 and through the subsequent years, the Festival has gained the trust and support of tribal nations in California, Minnesota, New York, Mississippi, Washington, Arizona, Connecticut, Florida, New Mexico, and Oregon. The support AIFI receives from tribal nations is most heartening—as we first-hand realize and recognize the partnership and generosity from Indian Country for the work AIFI renders on behalf of Indian media makers, actors, traditional and contemporary performing artists and performers. We now turn to you to pledge your support in 2003 and join AIFI and film and media makers across the USA and Canada—as we continue to tell our stories in our own words, songs and images.

AIFI will be honored to welcome you as a partner in the 28th Anniversary Celebration of the American Indian Film Festival and thank you in advance for your participation in the growth of this most important enterprise. — Michael Smith, President

American Indian Film Institute  
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## Race for the top

(Continued from page 2.)

Phil Fontaine counts among the milestones of his leadership at the community level the first First Nation locally controlled education system in Canada, the first First Nation locally controlled child and family services system in Canada and the first First Nation alcohol treatment facility in Canada.

After his term as Sagkeeng chief, Fontaine was employed by the Southeast Tribal Council as a special advisor, and by the federal government as regional director general for the Yukon region before being elected Grand Chief of the Assembly of Manitoba Chiefs in 1991. He served with AMC until 1997 and during that time gained national prominence for his stance on the Meech Lake Accord, which, in part, resulted in its defeat.

Fontaine also helped in the development of the framework agreement that saw an attempt by the federal government to implement the inherent right of self-government to restore First Nations jurisdiction to First Nations in Manitoba. Fontaine also helped fashion an employment equity agreement with 39 federal agencies during that time.

In 1997, Fontaine was elected to the job of national chief of the Assembly of First Nations. During his three years in that position, Fontaine brokered the federal government's statement of reconciliation, which included a statement of regret for those physically and sexually abused in the residential school environment.

He was the first First Nations leader to address the Organization of American States and also made the Declaration of Kinship and Cooperation among the Indigenous Nations of North America on behalf of Canada's First Nations peoples.

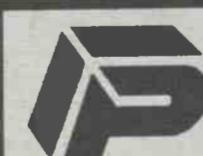
On March 30, 1998, he entered into a memorandum of understanding with CGA (Certified General Accountants) Canada to work together to raise First Nations financial reporting standards and increase the accounting and auditing knowledge, skill and capability of First Nations peoples.

Following his term as national chief, Fontaine was appointed chief commissioner of the Indian Claims Commission. He resigned this position in May to run for a second term in the AFN's top job.

Fontaine is the father of two children, Mike and Maya, and grandfather of five.

MATTHEW COON COME was born on his parents' trapline in Mistissini. His political career began when he was young and took the job as co-ordinator for the inland Cree communities in Quebec, negotiating the first Aboriginal self-government legislation in Canada—The James Bay and Northern Quebec Agreement.

(Continued on page 16.)



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Page [3]

## Both sides benefit from business partnerships

There was a time when non-Aboriginal companies did business with Aboriginal firms just to meet government-imposed quotas, or out of some sense of social responsibility.

Nowadays, more and more companies are doing it because it just makes good business sense. And all you have to do is look at the latest census data to see why.

"I think that there's a huge pool of talent, of potential," said Jocelyne Soulodre. "The Aboriginal community is the fastest growing one in the country. Half of our people are under the age of 25, and the demographics are such that in the north, the Inuit, it's an even higher percentage. Sixty-five per cent of Inuit people are below the age of 15. I'm certainly not someone who does census data or anything like that, but if you think about it, it represents a



Jocelyne Soulodre

been working to encourage and support partnerships between Aboriginal and non-Aboriginal businesses as a way to create economic opportunities for Aboriginal communities, businesses and individuals.

The CCAB does this through a number of programs, including the Progressive Aboriginal Relations (PAR) program, which provides participating businesses with a framework for setting objectives relating to Aboriginal relations, developing plans to meet those objectives, and measuring the results.

"There's enough legislation now that is telling federal contractors, those are the people who are regulated by government, how they need to do things in terms of the Aboriginal content. And so I think there's increasing opportunities

that are coming out of that kind of legislation. But then I think there's also been, in the last five years, a major, major growth in terms of companies just wanting to do it, the non-Aboriginal companies wanting to do it because they see a way to increase their market share," Soulodre said.

While the benefits of doing business with Aboriginal companies are many for non-Aboriginal firms, the flip side of the same coin sees the Aboriginal companies also reaping the rewards of partnership, Soulodre explained.

"If they want to do business, that's a logical place to look. A lot of Aboriginal businesses are pretty small, sort of one, two or three people, and doing business outside the reserve is a way to get bigger, if that's what you want. And it's a way to make

more money, if that's what you want."

The partnerships also provide Aboriginal businesses, especially those just starting out, with a way to tap into the expertise of a company that has years of experience in a given sector. In fact, getting involved in a joint venture with an existing, experienced company is one way many Aboriginal businesses have started out, with an eye to eventually buying out the non-Aboriginal partner once they've developed enough equity and enough experience.

"We've helped put people together, a Native company and a non-Native company, lots of times, especially through the PAR program, Professional Aboriginal Relations, that have been quite, quite beneficial to both sides."

(Continued on page 13.)

## Organized

The continued growth in the number of successful Aboriginal businesses that operate across the country can be credited in part to the efforts of the many organizations that exist—both at the national and regional levels—to support the creation and continuation of Aboriginal business ventures.

### Corporate Circle

The Federation of Saskatchewan Indian Nations (FSIN) Corporate Circle has been working to increase the number of economic, educational and employment opportunities for First Nations people across Saskatchewan since April 1999.

The goal of the Corporate Circle is to work in partnership with business to improve employment and training



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We've helped put people together, a Native company and a non-Native company, at times, especially through the PAR program, Professional Aboriginal Relations, that have been quite beneficial to both.

(continued on page 13.)

## Organizations work to support Aboriginal business

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### Corporate Circle

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The goal of the Corporate Circle is to work in partnership with business to improve employment and training op-

portunities for First Nations people, as well as to help support First Nations business development through contracting, partnerships, joint ventures, or through investment in existing First Nations companies.

Membership in the Corporate Circle is open to businesses operating in Saskatchewan that are willing to work with the FSIN to improve opportunities for First Nations people across the province, whether it be by hiring First Nations employees or by purchasing goods or services from First Nations businesses.

Businesses can also aid the Corporate Circle in its efforts by adapting recruiting and training to provide greater opportunities for First Nations candidates, or by developing programs to encourage First Nations

youth to stay in school and further their education.

A number of Saskatchewan's leading corporations are members of the Corporate Circle, including Cameco Corporation, Enbridge Pipeline, Foothills Pipeline, GE Canada, Weyerhaeuser Canada, the Saskatchewan Liquor and Gaming Authority, SaskEnergy, SaskPower, SaskTel, and the Saskatchewan Construction Association Ltd.

Three of the province's institutes of higher learning, the University of Saskatchewan, University of Regina and Saskatchewan Institute of Applied Science and Technology (SIAST) are also members.

The First Nations members of the Corporate Circle include the First Nations Bank of Canada; Kitsaki Management, the business arm of the Lac La Ronge Indian Band; Mistik

Management and Tron Power, both owned by English River First Nation; and the Saskatchewan Indian Gaming Authority, as well as a number of the province's First Nations and tribal councils.

For more information about the FSIN Corporate Circle, call 306-665-1215, or visit the Corporate Circle Web site at [www.corporatencircle.ca](http://www.corporatencircle.ca).

### National Aboriginal Business Association

Promoting Self-Reliance Through Enterprise is the motto of the National Aboriginal Business Association (NABA). A non-profit association formed in 1996, NABA is like a national chamber of commerce for Aboriginal businesses. The association works to help organize local Aboriginal busi-

ness associations across the country, and then works with those associations in their efforts to promote and support local business ventures. NABA also organizes networking opportunities, designed to allow Aboriginal businesses to share their experiences with each other and to promote themselves, both throughout Canada, and to a global marketplace. NABA also works to ensure the views and interests of Aboriginal businesses are heard by government and the business sector at large.

For more information about the National Aboriginal Business Association, or to find contact information for the local association serving your region, visit the NABA Web site at [www.nabacanada.com](http://www.nabacanada.com), or call 403-620-4484.

(Continued on page 6.)



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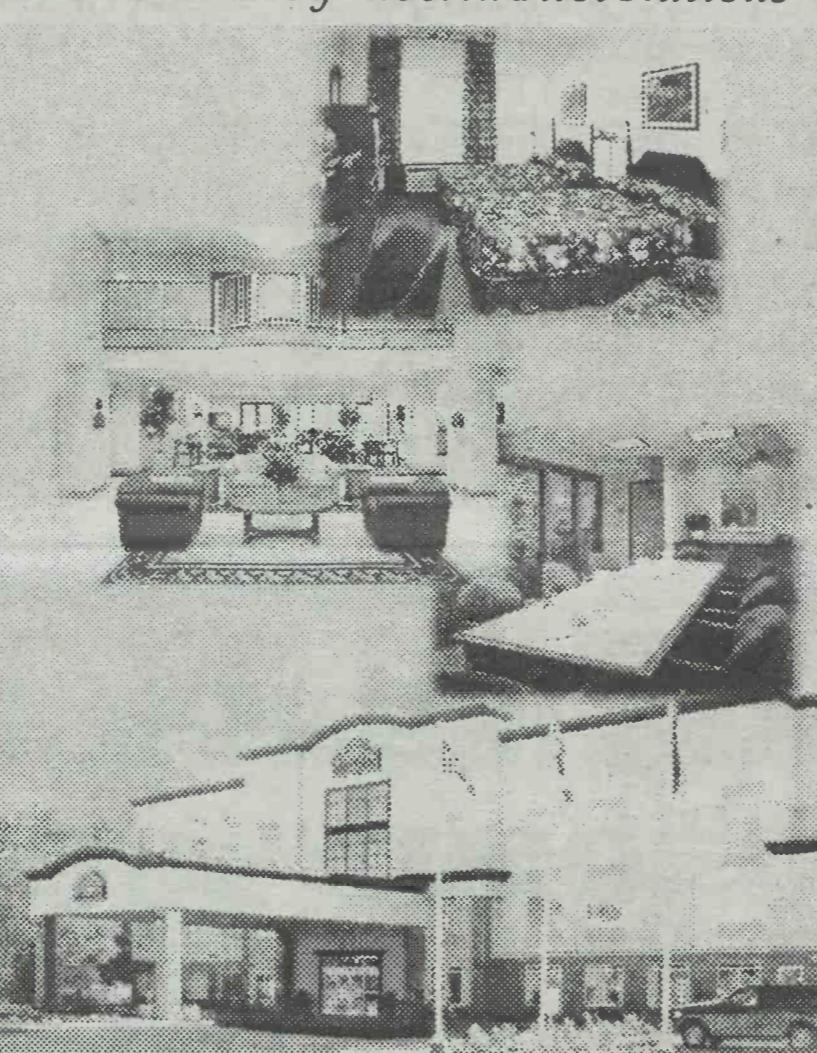
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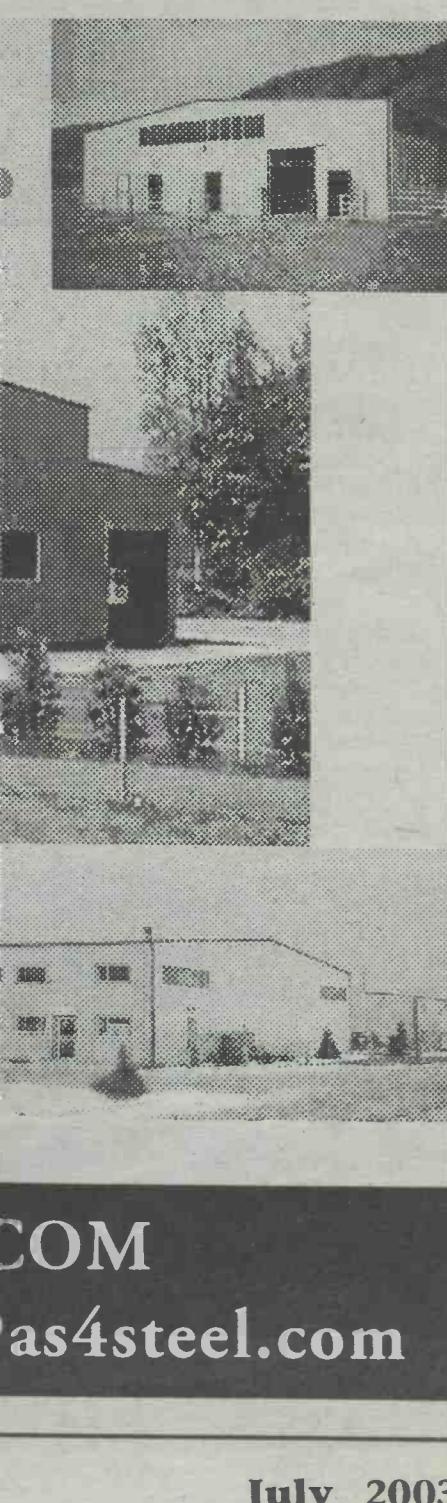
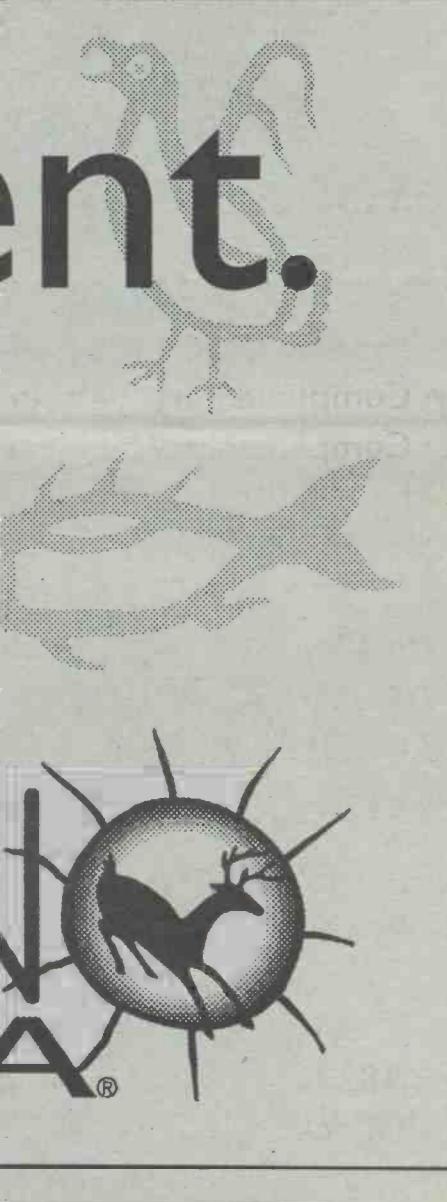
- Joining with the Federation of Saskatchewan Indian Nations Corporate and Employers Circle.
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# CCAB puts solid ground under partnerships

(Continued from page 5.)

The Canadian Council for Aboriginal Business (CCAB) works to build partnerships between Aboriginal and non-Aboriginal businesses as a means of creating economic opportunities for Aboriginal people in Canada. The non-profit organization, which receives no government funding, works to create networking opportunities by providing market information to potential partners on both sides of the equation, and by providing business with ways of accessing the available pool of Aboriginal talent.

The CCAB has a number of programs in place designed to help make those necessary links between the Aboriginal and non-Aboriginal business worlds, including the Seven Generations program, which involves member organizations in promoting the agenda of the CCAB through sponsorship and leadership, and the Circle for 2015 program, through which the CCAB holds networking events across the country to bring Aboriginal and non-Aboriginal business leaders together.

Other tools the CCAB uses

are its online Aboriginal business portal ([www.aboriginalbiz.com](http://www.aboriginalbiz.com)), its PAR (Progressive Aboriginal Relations) program, which provides business with a framework to develop and measure its Aboriginal relations efforts, and the FAAY (Foundation for the Advancement of Aboriginal Youth) program, which has been providing scholarships and bursaries to Aboriginal youth for the past decade.

For more information about the Canadian Council for Aboriginal Business, visit the CCAB Web site at [www.ccab-canada.com](http://www.ccab-canada.com).

## Aboriginal Business Canada

The federal government works to support new and existing Aboriginal businesses through Aboriginal Business Canada (ABC), a branch of Industry Canada.

Through ABC, Aboriginal individuals, businesses, organizations or development corporations can get access to financial assistance, business information, resource materials and assistance accessing additional financing or business support. ABC also works

closely with Aboriginal financial and business organizations, as well as with other departments and organizations involved in promoting and supporting Aboriginal business, on initiatives aimed at improving the business skills of Aboriginal business people, and to recognize business successes in the Aboriginal community.

For more information about Aboriginal Business Canada, visit the ABC Web site at <http://stategis.ic.gc.ca/SSG/ab00112e.html>.

## Council for the Advancement of Native Development Officers

Since it was created in 1990, the focus of the Council for the Advancement of Native Development Officers (CANDO) has been providing professional development and networking opportunities for Aboriginal economic development officers (EDOs) across the country. The reasoning is that for communities and organizations to be successful in their economic development initiatives, they need to have economic development personnel in place that are trained, highly skilled and

committed.

A volunteer board of EDOs representing each region of Canada governs the non-profit organization. Through its efforts, the organization has built up successful partnerships between Aboriginal EDOs, Aboriginal leaders, and senior public and private sector representatives.

Each year, CANDO also recognizes economic development success stories, handing out Economic Developer of the Year awards at its annual general meeting and conference.

For more information about the Council for the Advancement of Native Development Officers, visit the CANDO Web site at [www.edo.ca](http://www.edo.ca).

## Alberta Aboriginal Business Service Network

Aboriginal entrepreneurs living in Alberta who are trying to find information about business development can probably find anything and everything they need in one place—the Web site of the Aboriginal Business Service Network (ABSН).

The ABSН is part of The Business Link, an online serv-

ice providing business information and advice to Alberta's small business community. The Business Link is part of the Canada Business Service Centre network and is a non-profit organization that receives funding from both the provincial and federal governments.

The ABSН site provides information on a number of business topics, from business planning and start up to product development, to running an E-business. You can also access the Aboriginal Albertans in Business series, which helps Aboriginal entrepreneurs determine whether to start their own business, what type of business to consider, what the existing marketplace is like, and how to access financing.

The site also includes links to six mini-ASBN sites that have been set up across the province, designed to provide a more regional approach to Aboriginal entrepreneurship.

The Aboriginal Business Service Network can be found online at [www.cbsc.org/alberta/absn](http://www.cbsc.org/alberta/absn). Other provincial members of the Canada Business Service Centre network can be linked to the site as well.

(Continued on page 16.)

## Web link

Attention Aboriginal seekers—everything you need to find the job you're looking for, or to access training you need to get the job you want, is now available through the Inclusion Network Web site.

The new site [www.inclusionnetwork.ca](http://www.inclusionnetwork.ca) will allow you to post your resume online, find which employers are looking for Aboriginal candidates and find information which post-secondary institutions are offering Aboriginal programming.

The site was created by Aboriginal Human Resource Development Council of Canada (AHRDCC) as part of its mandate to increase participation of Aboriginal people within Canada's labour markets. The AHRDCC goal is to turn the Inclusion Network into the country's number one employment source for Aboriginal people.

The Inclusion Network is also a valuable tool for businesses seeking Aboriginal employees, post-secondary and training institutes working to attract Aboriginal students, and employment centres serving Aboriginal clientele. Not only can these organizations provide information



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- 1st First Nation woman
- Worked for First Nations First Ministers' Conference
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- Former Indian Commis
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The ultimate goal of this consortium was to create long term, meaningful employment while at the same time providing a source of equity investment funds for future Aboriginal economic development undertakings. After due consideration, the grocery and dry goods project evolved into an investment strategy which has been implemented and is providing economic success today. RHI purchased and presently holds a block of 574,578 trust units of North West Company Fund as a revenue producing investment.



RHI Board of Directors attend an information meeting detailing its presentation plans for the Assembly of First Nations 24th General Assembly in Edmonton.

### From the strength of many

Positive investment returns are more likely with pooled resources from many Aboriginal groups unified with the same visions of economic prosperity. This pooled fund will allow RHI to invest in any sector with significant impact.

The initial shareholders of RHI represent over 150 Aboriginal groups in western Canada.

• Yukon Indian Development Corporation (YIDC) represents 17 First Nations from Yukon and Northern British Columbia. YIDC pursues strategic equity ownership positions in active business enterprises on behalf of all 17 First Nations it represents.

• Federation of Saskatchewan Indian Nations (FSIN) represents all 73 First Nations in Saskatchewan. FSIN has entered into business opportunities and investments that provide employment and growth for First Nations in Saskatchewan.

• Denendeh Development Corporation (DDC) has investments in 6 business sectors including oil and gas services, power generation and transmission, communication services, tourism and hospitality, retail goods and services and traditional arts. DDC represents 5 Aboriginal groups from the Northwest Territories.

• Tribal Councils Investment Group of Manitoba Ltd. (TCIG) is a diversified investment corporation owned by the 7 tribal councils in Manitoba representing 55 First Nations. TCIG currently owns 100% of Arctic Beverages Limited, a Pepsi bottling franchise, 100% of First Canadian Health Management Corporation Inc., an Aboriginal medical and dental claims processor, as well as 7.5% of First Nations Bank of Canada.

TCIG, distinguished as one of the top 100 businesses in Manitoba, provides sound investment strategies for its shareholders. TCIG,

nationally recognized as an Aboriginal corporate leader, provides all inclusive management, financial and corporate services to RHI and is committed to assisting the shareholders and Directors of RHI in achieving the objectives to become a truly national investment consortium.

RHI shareholders contributed \$3,000,000 with support from Aboriginal Business Canada (ABC) for its initial investment in North West Company Fund trust units in May, 2000 and RHI's assets today stand at over \$14,000,000 which is an impressive return on investments over three years.

RHI is contemplating raising additional equity on an exempt basis from qualified purchasers.

### Rupertland Holdings Inc. will make a presentation

An invitation is extended to Aboriginal interests wishing to learn more about this exciting national Aboriginal endeavor. RHI will be making a presentation outlining its unique investment strategy at the Westin Edmonton Hotel, 10135 - 100 Street during the Assembly of First Nations 24th Annual General Assembly in Edmonton, AB on July 15, 2003.

For more information about the Rupertland Holdings Inc. presentation on July 15, 2003 in Edmonton, AB call (204) 947-1916.

# erships

providing business information and advice to Alberta's small business community. Business Link is part of Canada Business Service Centre network and is a non-profit organization that receives funding from both the provincial and federal governments.

The ABSN site provides information on a number of business topics, from business planning and start up to product development, to running E-business. You can also access the Aboriginal experts in Business series, which helps Aboriginal entrepreneurs determine whether to start their own business, what type of business to consider, what the existing marketplace is like, and how to access financing.

The site also includes links to six mini-ASBN sites that have been set up across the province, designed to provide a more regional approach to Aboriginal entrepreneurship. The Aboriginal Business Service Network can be found online at [www.cbsc.org/Alberta/absn](http://www.cbsc.org/Alberta/absn). Other provincial members of the Canada Business Service Centre network can be linked to the site as well.

(Continued on page 16.)

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ecognized as an corporate leader, inclusive management, and corporate services to committed to assisting Elders and Directors of achieving the objectives a truly national consortium.

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**nd Holdings Inc.**  
a presentation

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04) 947-1916.

# Web links employers, trainers and job seekers

Attention Aboriginal job seekers—everything you need to find the job you're looking for, or to access the training you need to get the job you want, is now available through the Inclusion Network Web site.

The new site—[www.inclusionnetwork.com](http://www.inclusionnetwork.com)—will allow you to post your resume online, find out which employers are looking for Aboriginal candidates and find information on which post-secondary institutions are offering Aboriginal programming.

The site was created by the Aboriginal Human Resource Development Council of Canada (AHRDCC) as part of its mandate to increase the participation of Aboriginal people within Canada's labor markets. The AHRDCC's goal is to turn the Inclusion Network into the country's number one employment resource for Aboriginal people.

The Inclusion Network is also a valuable tool for businesses seeking Aboriginal employees, post-secondary and training institutes wanting to attract Aboriginal students, and employment centres serving Aboriginal clientele. Not only can these organizations provide information to



Aboriginal job seekers through the site, but they can also find Aboriginal employment candidates through the site's database of Aboriginal talent. The network also allows the organizations to share information, allowing for development of a more holistic, team approach to training and recruiting Aboriginal employees.

Crystal Kosa is national

manager of human resources strategies for AHRDCC. She explained that as a small organization providing services on a national level, the Web-based Inclusion Network seemed the best way to link employers with the Aboriginal talent pool.

While the Inclusion Network job board is national in scope, employers posting positions have the option of targeting

specific areas and just looking for candidates in those areas.

"When you post a job on Workopolis, it's there, and if you know about it, you can go to Workopolis. But with our system, not only does it go on the job board, but the employer, if it's a job in Edmonton, for example, they can choose all of the Aboriginal employment centres ... in Alberta, and they can target the educational institutes that have Aboriginal programming, and the job opportunity will go to them. So it goes to the job board; it also is a targeted distribution of the job," Kosa said.

"It's taken the whole job board technology a step further. And it's a niche market. Workopolis and Monster, they're mainstream. They do similar to what we do, except they don't distribute the jobs. But they want to get into the niche marketing of Aboriginal people and people with disabilities, etc. So they're talking to us about partnering, Workopolis is."

In addition to doing regional searches, employers also have the option of searching the Aboriginal talent database by the type of position they are trying to fill.

"Just search on somebody, in

human resources for example, and anyone who's put in the key word of human resources will come up in the list, and employers can use that to search for candidates as well."

The talent database on the site has been operating since mid-April, and already has more than 200 candidates registered. Kosa hopes to have that number up to 2,000 candidates by September. So far, close to 50 employers have registered with the network.

Employers and educational institutes must pay a fee to use the Inclusion Network system, to help cover the costs involved in creating and updating the many databases offered by the network. But use of the network is free to all Aboriginal job seekers, bands, friendship centres, and Aboriginal employment centres across the country, Kosa said.

"And once they register, they can receive all of these job opportunities and training opportunities. They can access the databases of information. We've got a database of post-secondary institutes with Aboriginal programming and sector councils and members, and there's some other tools on there."

(Continued on page 14.)



# ROBERTA JAMIESON for NATIONAL CHIEF

- Chief of the Six Nations of the Grand River Territory.
- Married to Tom Hill, Seneca Nation, one child, Jessica.
- 1st First Nation woman to obtain a law degree in Canada.
- Worked for First Nations at all levels - with George Manuel at the NIB, with the Chiefs founding the AFN and First Ministers' Conferences.
- Ex-officio member of the Penner Committee (1982), nominated by AFN.
- Former Indian Commissioner of Ontario, also served 10 years as Ontario Ombudsman.
- Taking a front-line role in opposing the FNRA and Nault's legislative suite.

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4. Build Our Future through care, respect for our Elders, our children, promoting programs and funding levels that ensure high standards, especially in education.
5. Promote the Well-Being of our families and communities by working to improve health care and housing conditions both on and off-reserve.
6. Advance Public Education and Awareness about First Nations people to build better understanding and support.
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# CANDO heads north for 10th annual conference

Aboriginal economic development officers and leaders from across Canada will be gathering in Whitehorse in September to share their experiences and expertise and celebrate their successes, as the Council for the Advancement of Native Development Officers (CANDO) hosts its national conference.

Also attending the conference will be youth, entrepreneurs, and representatives from the corporate and government sectors and from post-secondary institutes,

who will take part in the annual networking opportunity, learning what works and what doesn't in the area of Aboriginal economic development.

The Drum is Calling ... Journey to New Horizons is the theme of this year's conference, the tenth to be organized by CANDO.

The conference will be held Sept. 16 to 19, and will be hosted by Dana Naye Ventures, a Yukon-based, Aboriginal owned and controlled institute that works to help

the people and communities in the Yukon become more self-reliant.

Dana Naye means "making money grow" in the Kaska language, and that is what the institute works to do, by providing developmental finance, business training and advisory services to Yukon businesses and entrepreneurs.

This year's conference will use the medicine wheel as its framework, with each of the wheel's four quadrants—mental, physical, emotional and spiritual—representing different aspects of economic development.

This year's Economic Developer of the Year awards will also be handed out at the conference. This is the second year awards will be handed out in two categories—Individual, and Business/Community. Delegates at this year's conference will be choosing the award winners, voting on whom among this year's nominees they think is most deserving of the recognition.

A pre-conference golf tournament is planned, to be held Sept. 15 at the Mountain View Golf Course. The conference itself will kick off on Sept. 16 with opening ceremonies, followed by the CANDO annual general meeting and an ice breaker reception.

On Sept. 17 and 18, the trade show will be open and the conference workshops will be held.

One of the new features for this year's conference will be the use of "open space technology" in two of the conference sessions. Through the open space approach, which is based on Aboriginal ways of meeting and organizing, the participants create the agenda for discussion. The group is then divided into smaller groups for discussions to take place, then the outcome of those discussions is recorded. The process ends with a closing circle.

One open space session is scheduled for Sept. 17 and

another for Sept. 18. The themes for the sessions are based on the medicine wheel and are designed to allow for a holistic exploration of economic development.

Post-conference activities are scheduled for Sept. 19, allowing conference delegates to visit the Teslin Tlingit Council in the morning, and then the Champagne and Aishihik First Nation in the afternoon.

Registration for the conference is \$300 plus GST for members who register before July 31. After that date, members must pay \$350 plus GST to attend. The non-member fee is \$425 plus GST, and the registration fee for students and Elders is \$175 plus GST.

You can register for the conference in one of three ways: by faxing your registration to 780-429-7487, calling CANDO at 1-800-463-9300 to have a registration form mailed out to you, or visit the CANDO Web site ([www.edo.ca](http://www.edo.ca)) to register online.

## World's Indigenous businesses meet in Toronto in August

Hundreds of Indigenous people will have a chance to visit, exchange ideas, network and make new friends and business associates at the World Summit of Indigenous Entrepreneurs (WISE).

The first ever WSIE will be held Aug. 18 to 20 in Scarborough, Ont.

Indigenous entrepreneurs from more than 40 coun-

tries, including Canada, will be part of the three-day event, which will include entrepreneurs in food services, agriculture, biotechnology, trade and investment, cultural entertainment, imports, exports, the financial and banking sectors, oil and gas and in mineral and natural resources.

(Continued on page 12.)



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## Compan

"This whole company dedicated to the Aboriginal partnerships. We don't do anything else," said Eldred McDougald, president and CEO of Western Lakota Energy Services Ltd.

The Calgary-based company, which builds and operates drilling rigs, currently operates five rigs and will soon have two more up and running. Each of the rigs represents a partnership between Western Lakota and an Aboriginal community.

Ownership of four of the rigs is split 50/50 between Western Lakota and the De Tha' First Nation. The fifth is a 50/50 partnership with Saddle Lake First Nation. Partnership negotiations for the two new rigs have yet to be finalized, but those will also involve partnerships with Aboriginal communities or organizations.

The company operates one other rig, owned 100 per cent by the Métis Nation of Alberta.

The main reason Western Lakota has chosen to partner with Aboriginal communities in all of its operations

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### THE VISION

- Renewal of the Aboriginal community
- Comprehensive health and social programs
- Implementing traditional values and revenue streams
- A sustainable economy
- Pro-active claim settlements
- Downsizing the Department of Indian Affairs
- Elders and health care
- Youth and education
- Policy development

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for Sept. 18. The sessions are on the medicine wheel and designed to allow foristic exploration of economic development.

Conference activities are scheduled for Sept. 19, including conference delegations to visit the Teslin First Council in the morning and then the Champagne and Aishihik First Nations in the afternoon.

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## Company shares success with Aboriginal partners

"This whole company is dedicated to the Aboriginal partnerships. We don't do anything else," said Eldon McDougald, president and CEO of Western Lakota Energy Services Ltd.

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Ownership of four of the rigs is split 50/50 between Western Lakota and the Dene Tha' First Nation. The fifth is a 50/50 partnership with Saddle Lake First Nation. Partnership negotiations for the two new rigs have yet to be finalized, but those will also involve partnerships with Aboriginal communities or organizations.

The company operates another rig, owned 100 per cent by the Métis Nation of Alberta.

The main reason Western Lakota has chosen to partner with Aboriginal communities in all of its operations is

to bring economic opportunities to those communities, McDougald explained.

"All our rigs are working out in northwest Alberta, northeast B.C. And we're working right in the communities. So there's no reason why the communities shouldn't benefit from ownership of the equipment and participating in the employment," he said.

"A lot of these drilling companies are owned by large investment companies, and the benefits of ownership are flowing to Chicago, New York, California, wherever. And what we've started is a locally owned company that partners with the communities, and the benefits of ownership, of course, flow directly back into the community. So they participate directly in the economic benefit of the drilling and exploration."

In turn, Western Lakota also reaps benefits from the partnerships.

"We get to do some profitable business and we access a tremendously capable and energetic workforce," he

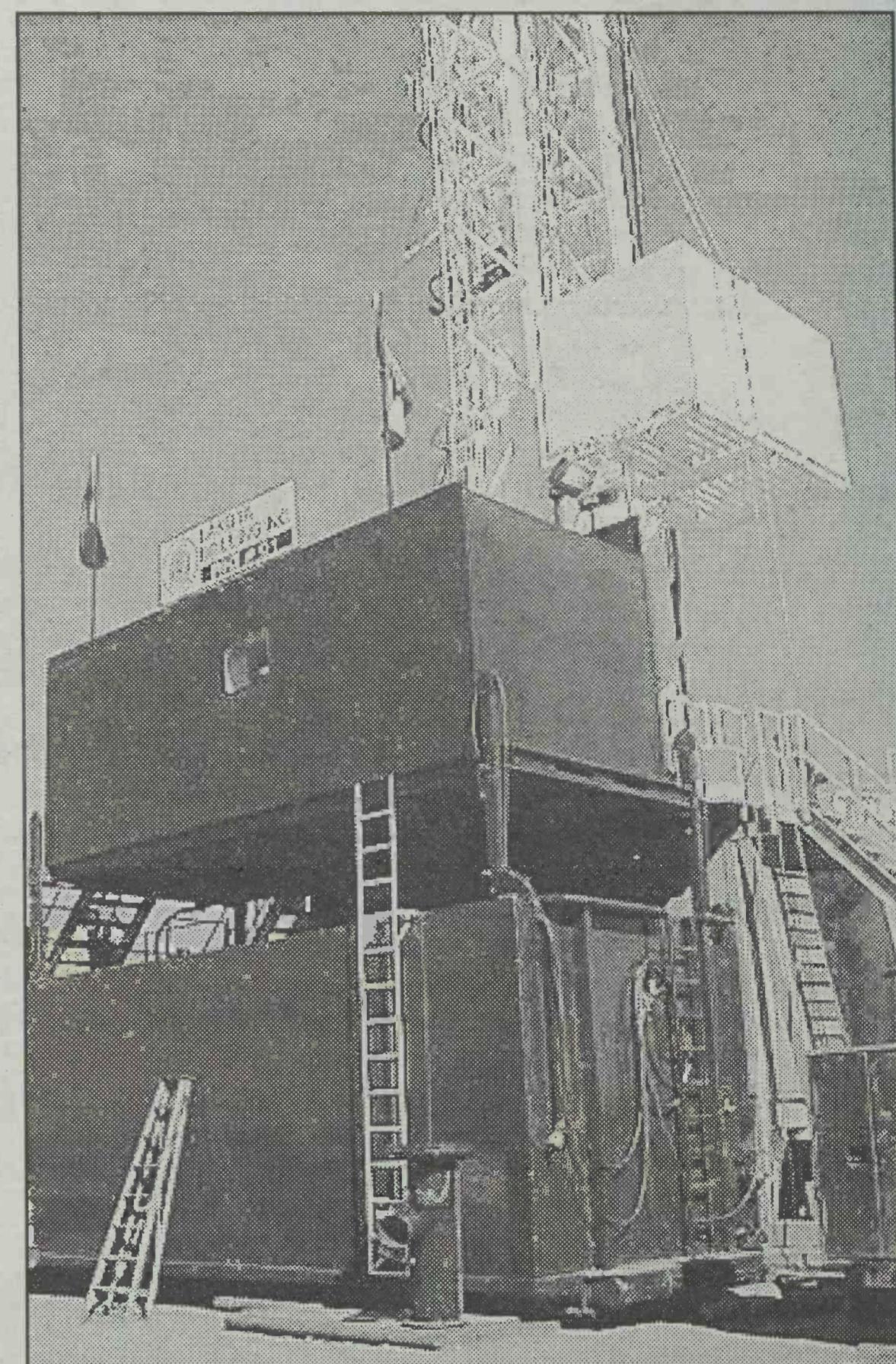
said.

"Part of the problem that the drilling industry has is a shortage of people, working people. And we've found the First Nations communities and the Aboriginal associations just to have a tremendous amount of young people that want to work on the rigs and are willing to take the training required and get the certificates and work up through the company. And it would be my vision that they would become managers and possibly owners down the road of an operation like this."

The oil companies involved with Western Lakota also benefit from the arrangements, McDougald said, pointing out a recent article in the Daily Oil Bulletin that stated that Western Lakota's rigs are drilling 40 per cent faster than other rigs in the oil patch.

"Our rigs are the leaders in the industry. So they're saving money on drilling wells. And they're also improving their community relations by these partnerships."

(Continued on page 18.)



Lakota Rig 1 is owned in partnership between the Dene Tha' First Nation and Western Lakota Energy Services Ltd., and is contracted out to EnCana Corporation.

# PHIL FONTAINE FOR NATIONAL CHIEF

### THE VISION

- Renewal of the Assembly of First Nations Vision
- Comprehensive housing strategy
- Implementing treaties and Aboriginal title, through resource and revenue sharing
- A sustainable economic development strategy
- Pro-active claim settlement strategy
- Downsizing the Department of Indian and Northern Affairs
- Elders and health strategy
- Youth and education strategies
- Policy development for women's and children's issues

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# Comp

The English River First Nation has seen much success grow out of its collaboration with non-Aboriginal businesses. And those successes have translated into increased employment and opportunities, both for English River and for other Aboriginal communities in northern Saskatchewan.

Through Des Nedhe Development Inc., English River's business arm, the First Nation entered into a joint venture with Tron Power Inc., working on projects in the province's uranium industry. In 1996, First Nation bought the company and Tron Power became 100 per cent First Nation owned.

The company does construction work for uranium mines, both in northern Saskatchewan and further afield. On the projects which Tron Power is general contractor, approximately 50 per cent of the company's workforce is made up of Aboriginal people from the North, explained Jim Elford, one of the company's founders who stayed on as company president.

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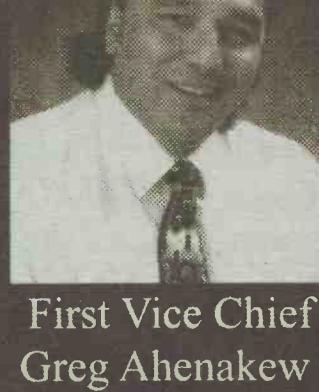
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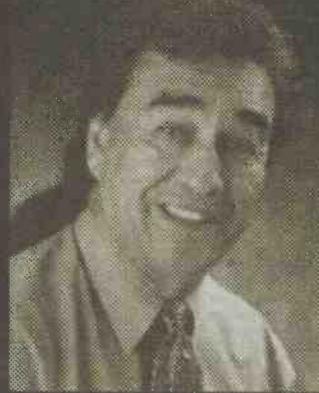
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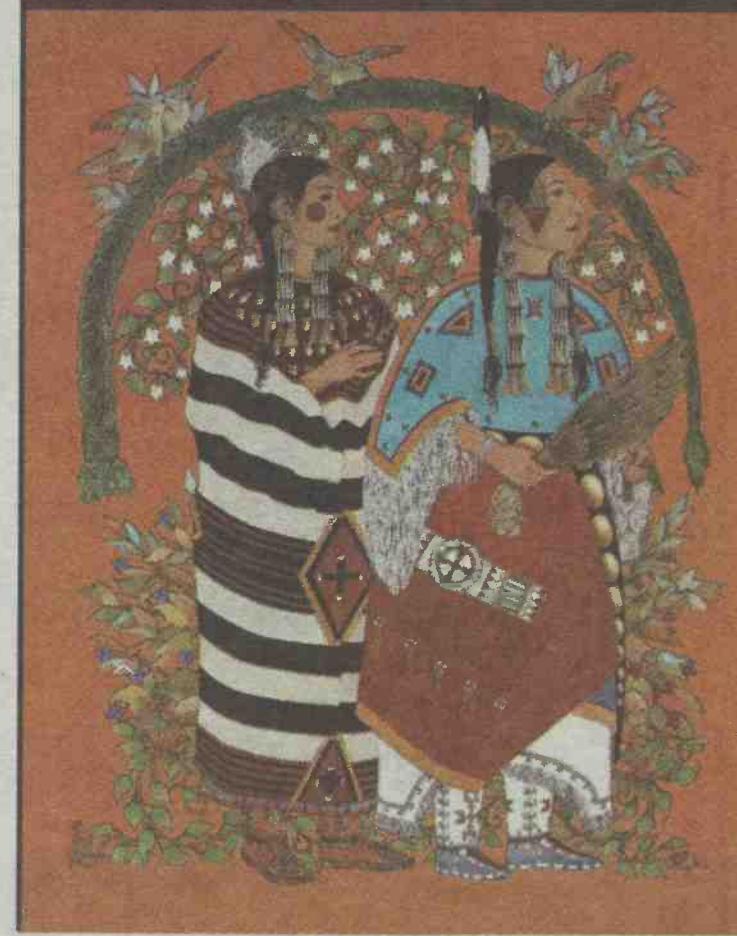
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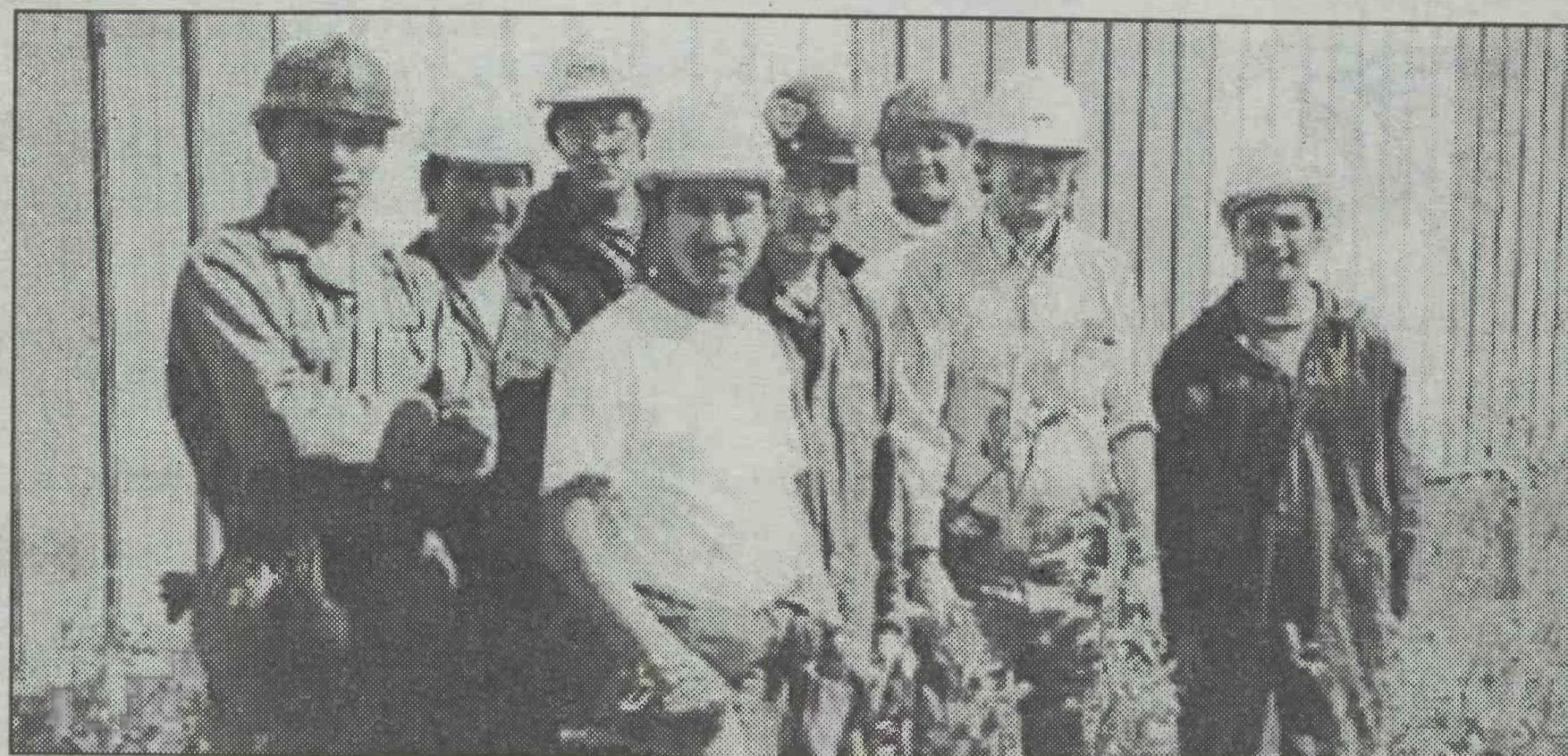
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# Company built on successful partnerships

The English River First Nation has seen much success grow out of its collaborations with non-Aboriginal businesses. And those successes have translated into increased employment and opportunities, both for English River and for other Aboriginal communities in northern Saskatchewan.

Through Des Nedhe Development Inc., English River's business arm, the First Nation entered into a joint venture with Tron Power Inc., working on projects in the province's uranium industry. In 1996, the First Nation bought the company and Tron Power became 100 per cent First Nations-owned.

The company does construction work for uranium mines, both in northern Saskatchewan and further afield. On the projects on which Tron Power is general contractor, approximately 70 per cent of the company's workforce is made up of Aboriginal people from the North, explained Jim Elliot, one of the company's founders who stayed on as company president.



The company offers apprenticeship training programs for Aboriginal employees.

"We are the only company that works the uranium industry, outside of Cameco itself, that has apprenticed and graduated full-fledged journeymen in welding, electrical, carpentry, and pipefitting," he said. So far, the company has graduated about 10 journeymen.

Not a lot of other companies in the industry are interested in training apprentices, Elliot explained, because of the extra work involved in offering that training.

"It's a lot of extra work in the

recruiting. And other companies, they go in there and they tender work, go in there, get the work done and they leave and wait for the next one. What we try to do is have some sort of continuity together with Cameco in our workforce, so that we can get people through the apprenticeship training so that they can graduate as journeymen. And Cameco has been co-operative most of the time by supplying enough work to keep these apprentices employed," he said.

By offering apprenticeship training, Tron is working to improve the employment op-

portunities for Aboriginal people across the North. The company does the same thing through its involvement in the Mujatik Thyssen Mining joint venture, Elliot explained.

In addition to owning Tron Power, the English River band owns a management company called Mujatik Enterprises, and Tron manages that company on behalf of the band.

"Mujatik... formed a joint venture with Thyssen Mining. Mujatik and Thyssen, they tender underground and new shaft work for Cameco. And if we're successful and the contract is awarded to the

Thyssen Mujatik joint venture, then Mujatik takes onto their side other Aboriginal communities from northern Saskatchewan and we profit-share. And then we spread the employment between the communities in the North as equally as possible."

Elliot gives much of the credit for the success Tron Power has had in the mining sector to the company's good working relationship with Cameco.

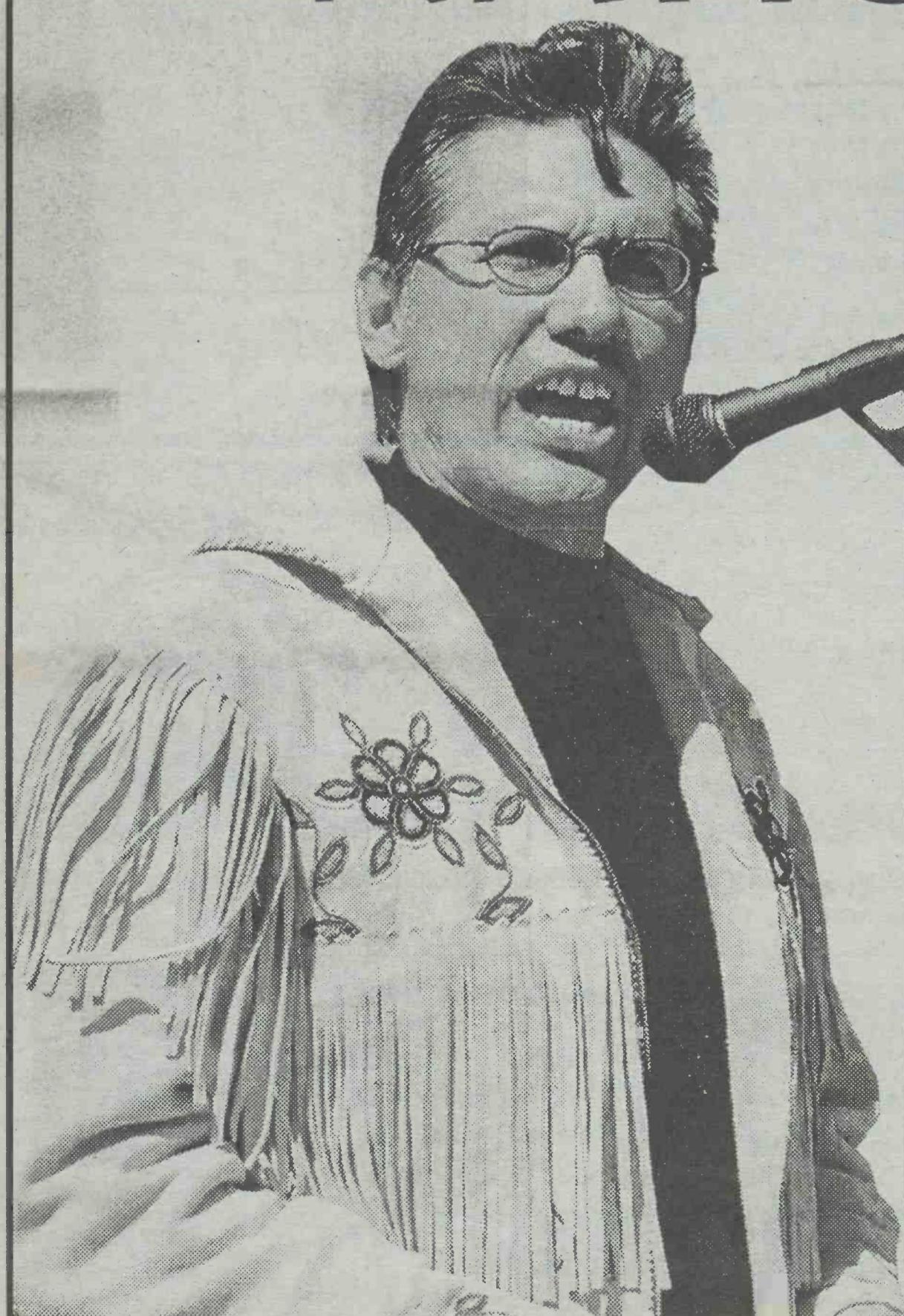
"Cameco is a major contributor to the success of Tron Power because they are our biggest employer. We get most of our work from them," he said.

The biggest benefit English River First Nation has received from its ownership of Tron Power has been in the area of employment.

"It gives at least a glimmer of hope for the young people that are being raised on the reserve, that there are opportunities for employment and training, which isn't afforded to them if English River didn't own a company like Tron Power," Elliot said.

(Continued on page 15.)

## RE-ELECT MATTHEW COON COOME as NATIONAL CHIEF



### PRINCIPLES MATTER

#### Message From Grand Chief Ted Moses:

Prior to his election as National Chief in 2000 Matthew Coon Come led a fierce campaign of nearly 15 years as Grand Chief of the James Bay Crees of Eeyou Istchee to gain recognition of our aboriginal rights within our traditional territory.

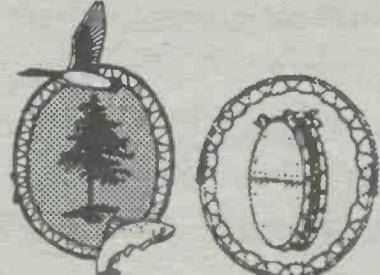
During his tenure as Grand Chief we fought off plans for massive hydroelectric projects and wide-scale logging, and we fought for our rights in the context of Quebec separation.

The struggle for our aboriginal rights, led by Matthew Coon Come, culminated in a major agreement with the Province of Quebec in 2002 which acknowledged our special role in relation to any development of lands and natural resources within Eeyou Istchee.

We are now in a position to lay the firm economic foundation for the future of the Cree Nation. The secure future for our children and our future generations is now in our grasp.

The struggle for rights was worth it for us. It is also worth it for our Brothers and Sisters across the country.

Matthew knows how to wage the campaign. Give him the clear mandate to continue.



**Grand Council of the Crees (Eeyou Istchee)**

# Bank of Montreal hosts Indigenous summit

(Continued from page 8.)

Workshops, plenary sessions, guest speakers, a trade show, and A Lets Make A Deal Session will be part of the gathering. The theme for the conference is 'Indigenous Entrepreneurs and World Trades: A New Mechanism for Shared Prosperity'.

Sujit Chowdhury, global coordinator for the summit, said the theme came from consulting Indigenous people. Indigenous entrepreneurs from 10 or 15 countries were asked to explain what first came to their minds about Indigenous entrepreneurs and global affairs. He said that almost unanimously everyone said that they were looking for shared prosperity.

"They said 'We want to deal with the country where we live and we want to make sure that the prosperity is shared'."

The summit is hosted by the Aboriginal banking component of the Bank of Montreal and is sponsored by Indian and Northern Affairs of Canada and Aboriginal Business Canada. It is organized by the institute for leadership development—a United Nations global partnership institute.



*"[T]he World Summit on Indigenous Entrepreneurs is a chance for the groups to come together to share experiences and successes, such as what has been successful? What has not been successful? What failed? Why did it fail? And how can we move forward to explore joint ventures and opportunities to engage entrepreneurs, especially Indigenous entrepreneurs from across Canada and from around the world...."*

—Sujit Chowdhury

Every 10 years, the United Nations dedicates a decade to a grand cause and this year is the end of the United Nations Decade of Indigenous Peoples. The summit is in honor of the decade.

According to Chowdhury, during this decade many national, regional and global activities relating to Indigenous affairs have been held around the world, mostly engaging in social, political and cultural dialogue; however, this is the first time an attempt has been made to bring Indigenous businesses from around the world to a single platform.

He said a summit of this nature is not only timely, but

paramount, considering the fact that a mechanism must be facilitated whereby global Indigenous entrepreneurs can come together to share experiences and best practices and to explore opportunities for joint venture development.

He said that for the last year a number of senior executives, including officials of the United Nations have been planning this event.

"Hence, the World Summit on Indigenous Entrepreneurs is a chance for the groups to come together to share experiences and successes, such as, What has been successful? What has

not been successful? What failed? Why did it fail? And how can we move forward to explore joint ventures and opportunities to engage entrepreneurs, especially Indigenous entrepreneurs from across Canada and from around the world, as well as non-Aboriginal entrepreneurs who are interested in doing business with the Aboriginal entrepreneurs? The support and the response for this kind of summit from around the world has been phenomenal," he said.

An Aboriginal Elder will open the summit with prayer, and an honor dance

also will be performed.

"We are bringing the world here for the Indigenous people of Canada, and it is a marvelous opportunity for them to seize the moment and that is exactly what we plan to do. We are giving it to them and this is their home," he said.

"We are certainly looking forward to a successful gathering. We are getting quite a bit of interest from this, so this will be pretty exciting. It is a very, very worthwhile opportunity," said Ron Jamieson, a Mohawk member of the Six Nations of the Grand River, who is also the chair of the summit.

"In the future our goal is to repeat this summit dedicated to Indigenous entrepreneurship every year or a year-and-a-half, not just in Toronto, but in other host cities across Canada. At a time when global trade is so mobile and Indigenous entrepreneurship is a greater force, why not exploring an Indigenous common market?" he asked.

For further information contact Sujit Chowdhury (WSIE) at 416-650-8081 or 416-736-5646. Fax 416-736-5693 [www.wtuglobal.org](http://www.wtuglobal.org)

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## TO MATTHEW COON COME

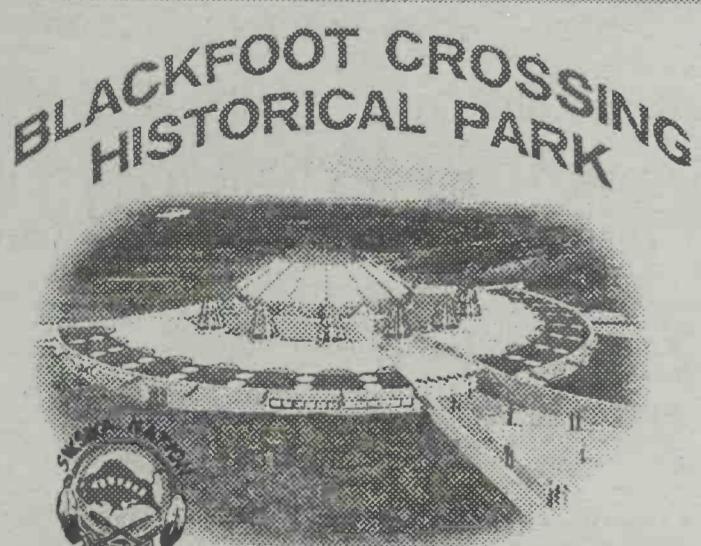
**Sincere congratulations on your nomination for National Chief. Not only your words, but your life, speak of your commitment to all Aboriginal people.**

**Behind you are all the accomplishments and challenges you have conquered. Before you lie many new horizons and pathways as leader of our First Nations People.**

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Chief Abraham Rupert  
Cree Nation of Chisasibi

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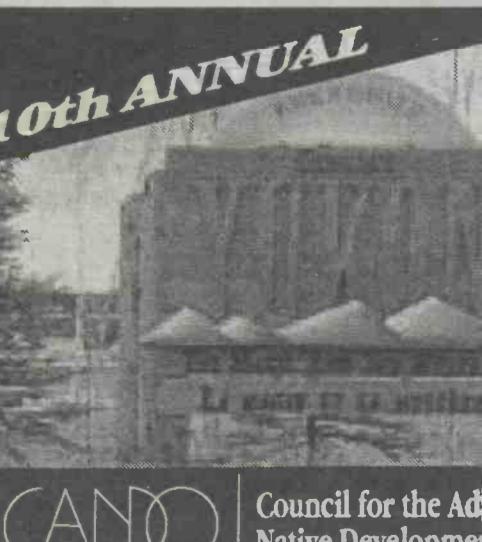


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will be performed. We are bringing the world for the Indigenous people of Canada, and it is a valuable opportunity for us to seize the moment that is exactly what we have to do. We are giving it them and this is their time," he said.

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In the future our goal is to continue this summit dedicated to indigenous entrepreneurship every year or a year-and-a-half, not just in Toronto, but in other host cities across Canada. At a time when global trade is so modern and Indigenous entrepreneurship is a greater part of it, why not exploring an indigenous common market?" he asked.

For further information contact Sujit Chowdhury (IE) at 416-650-8081 or 736-5646. Fax 416-736-5646. [www.wtuglobal.org](http://www.wtuglobal.org)

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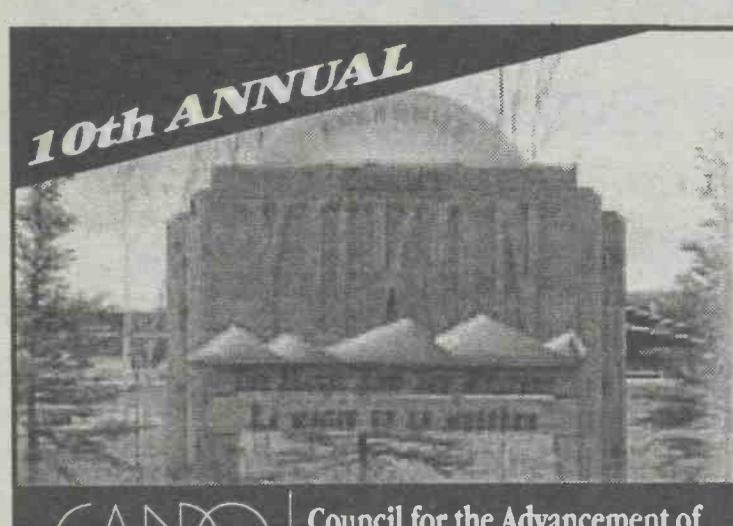
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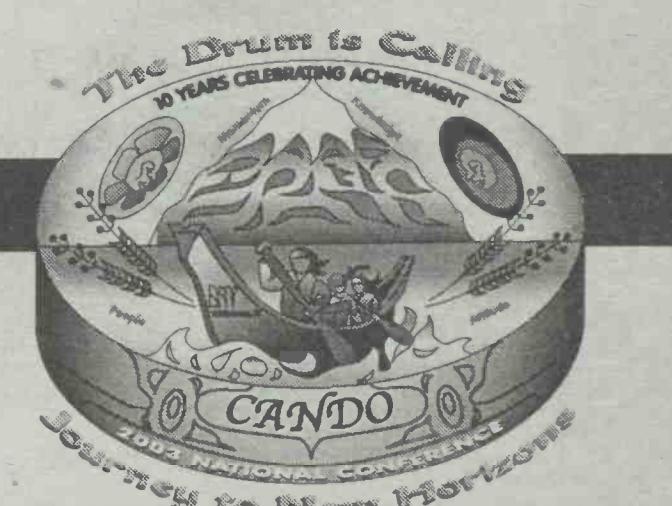
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## Partnering makes good business sense

(Continued from page 4.)

"So the capacity to either joint venture or partner or just do business with, as long as, I think, both sides sort of come to it with the idea of mutual benefit, it's something that is really growing quite rapidly, I think," said Jocelyne Soulodre. One of the biggest challenges both Aboriginal and non-Aboriginal businesses face in developing these types of relationships is just not knowing how to find a company to partner with, Soulodre explained.

"I think it depends from what side you look at it, whether you're looking at it from the non-Aboriginal business or the Aboriginal business. But I think in some respects, some of the hesitations or difficulties might be more similar than people think, in the sense that a non-Aboriginal company might sort of say, 'Gee, I don't know where to go, I don't know who to talk to, I don't know if I should come in in a suit or sweater.'

"And on the Aboriginal side, there would be that same sort of, 'Well, of all the companies out there, I don't know who I should go to' and 'Will I get my foot in the door?' and all of that. So I think that probably starting out for both sides can be a little challenging sometimes."

"And then I think it depends on the nature of the deal, and essentially the nature of relationship between the Aboriginal business and the non-Aboriginal one. And I think that there are probably big examples of things blowing up and not working out right. And then there are great examples of things working just fine, and partnerships that have continued for many, many years."

"But it's like any other business decision that a company would make, whether you're Aboriginal

or not. It's do you want to do it, do you know why you want to do it, are you clear in terms of your business plan, and the business case that you can make for it? And is it going to advance the goals that you have?" she said.

"Like any other business decision, you would check out the company that you're thinking of working with."

"You would need to do enough research on them. I think you would need to feel good about the outcome and what it is that you both want to achieve. I don't think it's very different than any other, and it's very much a question of building the relationship. But building one that has mutual benefits on both sides."

Although in the past, many Aboriginal/non-Aboriginal business partnerships and joint ventures have been in resource-based sectors, the growth of these types of relationships can now be seen in other areas of business as well.

"I think it's happening in probably every sector imaginable. Whether it's resources, whether it's diamonds or oil and gas, whether it's the financial industry," Soulodre said.

"I think, by and large, there is an increasing awareness on the corporate side of the size of the Aboriginal population and its capacity, how much more educated it is, and the fact that it's two-and-a-half times more entrepreneurial than the average Canadian."

The CCAB has also developed an Internet-based portal—[aboriginalbiz.com](http://aboriginalbiz.com), which, Soulodre explained, can also be used to link potential Aboriginal and non-Aboriginal business partners.

## Web site promotes Aboriginal exporters to the world

Since its launch in March 2001, the Aboriginal Canada Portal has been helping to simplify the search for online information about all things Aboriginal in Canada.

The site, a partnership between the government of Canada and the country's main National Aboriginal organizations—the Inuit Tapiriit Kanatami, the Assembly of First Nations, the Congress of Aboriginal Peoples, the Métis National Council, the Native Women's Association of Canada, and the Council for the Advancement of Native Development Offic-

ers—provides Web surfers with a central location where they can begin their online searches.

Whether you're looking for a listing of national Aboriginal organizations or want to find information about a specific Aboriginal community, the Aboriginal Canada Portal can link you to the information you need.

The site even includes a feature designed to help Aboriginal businesses find export markets for their products—the Virtual Aboriginal Trade Show.

The Virtual Aboriginal Trade Show is a listing of Aboriginal

businesses from across the country that are trying to sell their products and services to an international market.

The site is co-ordinated by Aboriginal International Business Development, a committee made up of 29 federal government departments and agencies that work together to promote Aboriginal businesses to an export market, and the Aboriginal Canada Portal working group, which is made up of representatives from each of the portal partners.

Businesses listed in the virtual trade show are divided into three

main categories—agriculture, art and culture, and environmental—and each of those categories are further subdivided into smaller segments. The complete list of companies can be searched by category, by territory, or by name.

Once you find the company you are looking for, clicking on the name will bring you to a page containing contact information, as well as a short description of the company. Another click of the mouse and you will be linked directly to that company's Web site.

To accommodate a truly global market, the site can be searched in one of six languages: English, French, Spanish, German, Italian, or Russian.

The site also has a listing of links to other sites related to Aboriginal business export, as well as a listing of coming events and news and announcements.

To visit the Virtual Aboriginal Trade Show, go the Aboriginal Canada Portal at [www.aboriginalcanada.gc.ca](http://www.aboriginalcanada.gc.ca), and click on the link to the trade show that appears on the bottom right hand corner of the home page.

## Market

Anyone who works in with the Aboriginal business sector knows how difficult it can be at times to find reliable, up-to-date information about Aboriginal companies. But soon, that task will be simplified, thanks to a line of business directories being published by Indiana Marketing.

Indiana Marketing is a per cent Aboriginal-owned communications and marketing agency based on Huron-Wendat reserve in Wendake, located 15 minutes from Quebec City. The com-

## Inclusion network provide crucial links to employers

(Continued from page 7.)

The site also includes databases of scholarships, bursaries and awards available to Aboriginal people.

While the Inclusion Network is still relatively new, those that have tried it out have been impressed.

"It's all been very positive," Crystal Kosa said. "It's a new initiative. It's kind of a new technology to the Aboriginal market. And so we're still in the early adopters phase, getting people to come onto the system. Kind of like when bank cards came out. I didn't get one for two

years, because I was waiting to see. So there's still a lot of that. There's employers waiting to see. CIBC, for example, was one of the ones that wanted to wait and see, you know, how we were doing and how it was becoming adopted at the Aboriginal community level and at the employer level. And they just called today because they had seen a presentation I had done in Ottawa, and they called and said, 'Yes, I saw it, I liked it, I love it, I want to get on board right now. You've built some critical mass.' And that's the biggest thing right now, is

building the critical mass of the whole supply and demand—the jobs and the Aboriginal talent. So we have a huge marketing campaign going... and we attend trade shows and we do workshops across the country. We attend different conferences and meetings, etc. to get the word out there."

For Aboriginal people looking for employment, the process of getting hooked up to the Inclusion Network is quite simple—just go to the Web site and register.

"You put your name, address, phone number, all your

contact information, e-mail, whether you want to relocate, the salary you're looking for. And then there's a table of competencies around communications, different computer software programs, you know, typical competency stuff that you can check off. And that's how employers will search for you. You can also upload your resume, or create a resume. And we're looking for everything from people who are interested in labor trades, right up to professional. We've got a professional marketing person who's looking for an executive job, for example.

We've got Oracle programmers. We've got a lot of IT people, we've got some trades, we've got human resources, consultants. I'm always amazed when I go in there and do a new count and do a random search... It's very interesting."

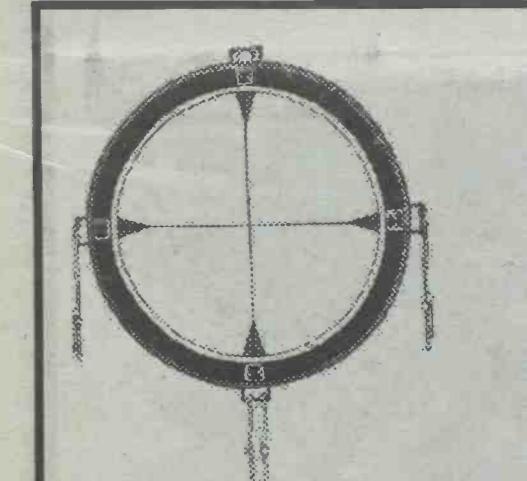
The network currently has about 100 post-secondary institutes listed in its database, although not all have registered yet to use the Inclusion Network system.

For more information visit the Web site at [www.inclusionnetwork.com](http://www.inclusionnetwork.com), or call 1-866-711-5091.

## Tron Po

(Continued from page 11.)

"When they get even past their second year of apprenticeship, into their third year or are graduating as a journeyman, the skills they take with them, away from Tron Power. They can start traveling across Canada with those skills. Whereas, if they didn't have those skills, they'd kind of get isolated," said Jim Elliot.



Also, Sep

## OPPORTUNITIES

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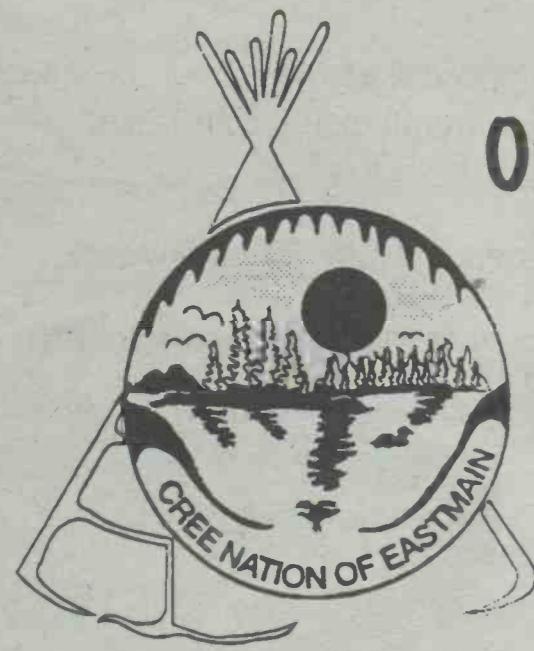


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Chief Edward Gilpin and Council Members

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Eastmain, Quebec J0M 1W0  
Phone: 819-977-0211-0266  
Fax: 819-977-0281

## WORKSHOP OVERVIEW

This workshop will focus on individual healing and establishing community-based other options, 6) caring for

## FREE HEALING P

The Four Worlds' publication of Disclosure, (58 pages), M Aboriginal Family Violence charge, please contact Four

## WHO SHOULD ATT

The workshop will be of su community leaders, health a

## FACILITATORS:

Phil Lane Jr. (Yankton Dak healing and development, a

## DATES AND TIMES

Monday - Thursday, October

## REGISTRATION AN

Prior to September 20, 2003, workshop materials). Special After September 20, 2003: 5 people or more. A limited number of relatives without an organiz

## REGISTRATION W

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commodate a truly global market, the site can be used in one of six languages: English, French, Spanish, German, Italian, or Russian.

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To visit the Virtual Aboriginal Business Show, go to the Aboriginal Business Portal at [originalcanada.gc.ca](http://originalcanada.gc.ca), and click the link to the trade show that appears on the bottom right corner of the home page.

ployers

"I got Oracle programmers. We've got a lot of IT people. We've got some trades, got human resources, assistants. I'm always asked when I go in there to do a new count and do a search... It's very interesting."

The network currently has 1,000 post-secondary institutions listed in its database, though not all have registered to use the Inclusion Network system.

For more information visit the Web site at [inclusionnetwork.com](http://inclusionnetwork.com), 1-866-711-5091.



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# Marketing firm filling information void

Anyone who works in or with the Aboriginal business sector knows how difficult it can be at times to find reliable, up-to-date information about Aboriginal companies. But soon, that task will be simplified, thanks to a line of business directories being published by Indiana Marketing.

Indiana Marketing is a 100 per cent Aboriginal-owned communications and marketing agency based on the Huron-Wendat reserve of Wendake, located 15 minutes from Quebec City. The com-

pany is in the process of creating a series of directories covering the country from coast to coast to coast.

Each directory will contain a detailed listing of each First Nation reserve, Inuit village and Métis settlement in the region, complete with maps, historical notes, demographic information and information about such things as industries, infrastructure and community organizations.

A directory will also contain a listing of Aboriginal businesses operating in the region, a list of all the federal and pro-

vincial programs serving Aboriginal citizens, groups, companies and organizations, an alphabetical listing of Aboriginal companies, associations and organizations, and a special Internet section with e-mail and Web addresses.

"Each and every Aboriginal company, each and every Aboriginal association, organization, by territory covered, 51 per cent Aboriginal ownership or management or more, profit or non-profit, is listed for free in our books, and receives a free copy of our book annually," said ed-

iting director Jean-Francois Houde.

"So it's a complete tool for all Aboriginal entrepreneurs who want to be informed of the Aboriginal business marketplace of their region, their province, the Aboriginal business network of their territory, who's in charge, who's doing what, who's where. And it also interests, of course, non-Aboriginal entrepreneurs who want to reach and know who's who, who's where in the Aboriginal business network of the province covered. Government people, researchers, stu-

dents, tourists, that's the reach."

The company produced its first directory in 1995, covering Aboriginal businesses and communities in Quebec. In 2001, the first edition of the directory was published for Ontario. This year, the company plans to launch directories for the Prairies, for British Columbia and for Northern Canada, with a Maritimes and Labrador edition planned for early 2004, followed by the launch of a national edition.

(Continued on page 18.)

## Tron Power looks to the future possibilities

(Continued from page 11.)

"When they get even past their second year of apprenticeship, into their third year or are graduating as a journeyman, the skills they can take with them, away from Tron Power. They can start traveling across Canada with those skills. Whereas, if they didn't have those skills, they'd kind of get isolated," said Jim Elliot.

As for the future of Tron Power, the company is looking beyond the borders of Saskatchewan for possible expansion of its market, he said.

"Tron Power is looking at additional overseas work. We did work for six years over in Kyrgyzstan at the Kumtor mine site. And we're looking toward Russia and Kazakhstan for similar type work. Whether we're suc-

cessful or not is going to be probably determined within the next six months.

"We're also looking at forming a similar type of management group up in the Yellowknife area to deal with the mining sectors up there, because it's on the uprise, and also the major pipelines that are coming through. And we think that the expertise that we have in the man-

agement of being able to bring Aboriginal communities together on a profit-sharing basis would be advantageous for them to have a group like ours," he said.

"The company has gone through some trying times here, about three years ago, but they're back on their feet again and they're moving forward. I think there's going to be a bright future again for

Tron Power and the English River band. And together with Cameco and other mining companies, which is our main forte, and with some of the additional ideas that the band is bringing forth, like starting their own junior mining company and the endeavors in the Northwest Territories, I think they'll ensure the longevity of Tron Power."

### Sik-Ooh-Kotok Friendship Society and Four Worlds' International Present UNDERSTANDING AND HEALING THE INTERGENERATIONAL IMPACT OF SEXUAL ABUSE

October 6, 7, 8 and 9, 2003

Travelodge Hotel & Convention Centre  
Lethbridge, AB

Also, September 17 - 20, 2003, North Vancouver, BC, hosted by The Squamish Nation Social Development Department  
November 18 - 21, 2003, Regina, SK, hosted by the Okanese First Nation  
January 20 - 23, 2004, Edmonton, AB, hosted by the Alexis First Nation Health Department

#### WORKSHOP OVERVIEW:

This workshop will focus on healing the impact of sexual abuse in our communities. Topics will include: 1) understanding the impact of sexual abuse across generations, 2) pathways for individual healing and recovery, 3) community as victim: healing our communities and building stronger nations, 4) responding to abuse: what to do at the time of disclosure/establishing community-based response teams, 5) strategies for immediate actions: a menu of options (healing circles/co-counselling/spiritual and culturally-based strategies, and many other options, 6) caring for the caregiver, and 7) moving beyond abuse: from recovery to personal growth and community development.

#### FREE HEALING PUBLICATIONS:

The Four Worlds' publications, *Responding to Sexual Abuse: Developing a Community-Based Sexual Abuse Response Team in Aboriginal Communities*, (313 pages), *At the Time of Disclosure*, (58 pages), *Mapping the Healing Journey*, (93 pages) Four Worlds' new publication on family violence and abuse, *A Clear and Present Danger: Pathways Toward Ending Aboriginal Family Violence and Abuse*, (140 pages) and *Community Healing and Social Welfare Reform*, (260 pages) are available free of charge. To obtain these publications without charge, please contact Four Worlds' International.

#### WHO SHOULD ATTEND:

The workshop will be of support and assistance to anyone affected by or dealing with the impact of intergenerational sexual abuse: survivors, counsellors, healers, facilitators, community leaders, health and justice workers, and representatives of government and community organizations.

#### FACILITATORS:

Phil Lane Jr. (Yankton Dakota and Chickasaw), International Coordinator of the Four Worlds' International Institute, is an internationally recognized leader in human and community healing and development, and has worked with Indigenous people around the world for more than 35 years. Other workshop facilitators are currently being confirmed.

#### DATES AND TIMES:

Monday - Thursday, October 6 - 9, 2003 from 9:00 a.m. to 4:30 p.m. and various evening healing events, including Sweat Lodges and the Breath of Life Ceremony.

#### REGISTRATION AND COST:

*Prior to September 20, 2003:* \$345.00/person (includes lunch, health breaks and workshop materials). Special group rate: \$300.00/person for five people or more.  
*After September 20, 2003:* \$395.00/person. Special group rate: \$345.00/person for five people or more. A limited number of registration fee scholarships are available for relatives without an organizational sponsor.

REGISTRATION WILL BE LIMITED TO 120 PARTICIPANTS

#### For further information, free publications or to register, please contact:

Four Worlds' International Institute for Human and Community Development  
347 Fairmont Blvd. S  
Lethbridge, AB Canada T1K 7J8  
Telephone: 403-320-7144  
Fax: 403-329-8383  
Email: [4worlds@uleth.ca](mailto:4worlds@uleth.ca)  
Webpage: [www.4worlds.org](http://www.4worlds.org)

## Networking with overseas markets

(Continued from page 6.)

### First Peoples Business Association

The First Peoples Business Association (FPBA) is a Quebec-based organization that works to support and promote Aboriginal businesses, providing them with business information, networking opportunities, and venues for promoting their products and services, both within Canada and to an international market.

The association also works to help Aboriginal businesses identify potential customers, as well as to help put them together with possible joint-venture partners.

Each year, the FPBA also recognizes achievement within the Aboriginal business sector through the Mishtapaw Awards of Excellence gala.

For more information about the First People's Business Association, visit the association Web site at [www.aappfpba.org](http://www.aappfpba.org).

## Interesting race

(Continued from page 3.)

Matthew Coon Come served two terms as chief of the Mistissini First Nations and went on to become the executive director of the Grand Council of the Crees.

He was first elected as grand chief of the council and chairman of the Cree Regional Authority in 1987, and was re-elected by the James Bay Cree people for four successive terms. While there he was involved in the council's successful effort to gain consultative status at the United Nations. In 1994, he won the Goldman Prize for marshalling the local, national and international environmental communities to stop a hydroelectric project on his people's land. In addition to the Goldman Prize, he is also a recipient of the Equinox Environmental Award and the Conde Nast Environmental Award.

Coon Come has been a director of Air Creebec, the Cree Regional Economic Enterprises Company, the Cree Construction Company, Servinor, the James Bay Cree Cultural Education Centre, the

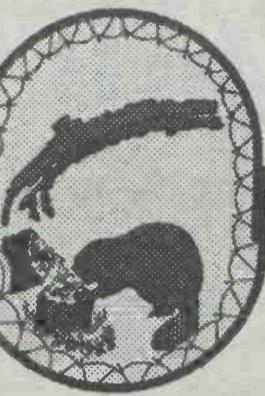
Cree Board of Health and Social Services, the Centre for Indigenous Environmental Resources, and the Cree School Board.

He was chairman of the James Bay Eeyou Corporation and of the James Bay Native Development Corporation. In 1995 he became a founding member of the First Nations Bank of Canada.

Under Coon Come's direction, the Grand Council of the Crees intervened during the Supreme Court reference on Quebec succession, arguing that the Aboriginal peoples in that province should not be ignored on any question of separation. His name is attached to two of the largest treaty rights and treaty implementation cases currently before Canadian courts.

Coon Come has studied law, political science, economics and Native studies at Trent and McGill universities. On July 12, 2000, Coon Come was elected national chief of the Assembly of First Nations.

In 1976 he married Maryann Matoush. They have three daughters and two sons.



### TO MATTHEW COON COME

CONGRATULATIONS ON YOUR NOMINATION FOR NATIONAL CHIEF

AS A MEMBER OF THE CREE NATION OF MISTISSINI, YOU BROUGHT PRIDE TO OUR COMMUNITY ON YOUR PAST ACHIEVEMENTS AS NATIONAL CHIEF.

ONCE AGAIN, YOU HAVE OUR SUPPORT AND WISH YOU SUCCESS.

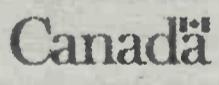
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Cree Nation of Mistissini**

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## Take a b

Wondering what to do see while you're in Edmonton? Of course, there's ways the mall, but if you looking for something else here's a list of events and attractions that you might want to consider.

*The Edmonton Que*

If you'd like to see the from a different vantage point, you might want to make your way down Rafter's Landing in the river valley, and book passage on the Edmonton Queen riverboat, owned by Lesser Slave Lake Indian Council.

The Edmonton Queen 170-foot paddlewheeler can accommodate up to 200 passengers. It sails the North Saskatchewan River three times a day from Tuesday to Thursday with two leisure cruises and one dinner cruise. On Friday and Saturday a midnight cruise is added to the schedule. Sunday there is a brunch cruise, a family time cruise and a dinner cruise offered.

For more information about the Edmonton Queen or to make a reservation, call 424-BOAT (2628). You can

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# Take a break from the assembly and see Edmonton

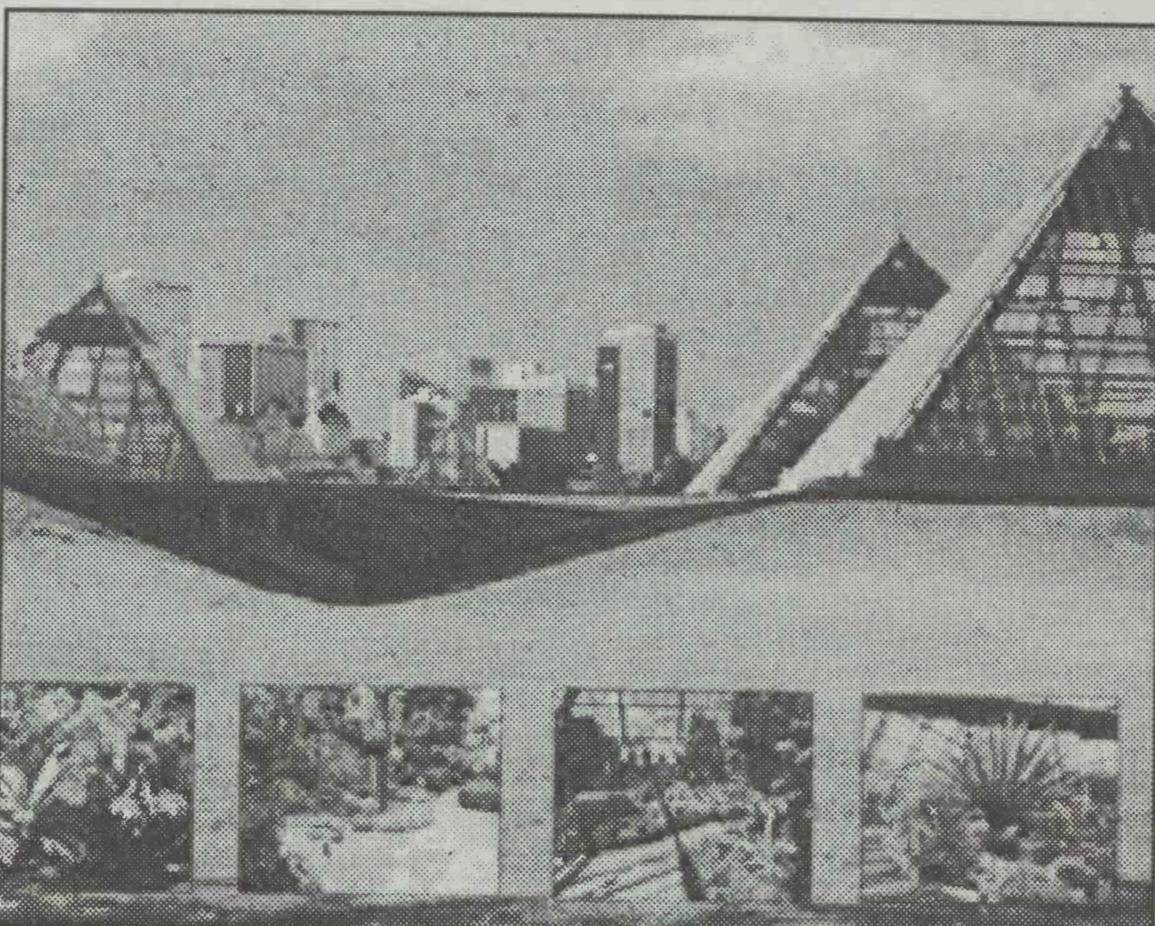
Wondering what to do and see while you're in Edmonton? Of course, there's always the mall, but if you're looking for something else, here's a list of events and attractions that you might want to consider.

## The Edmonton Queen

If you'd like to see the city from a different vantage point, you might want to make your way down to Rafter's Landing in the river valley, and book passage on the Edmonton Queen riverboat, owned by the Lesser Slave Lake Indian Regional Council.

The Edmonton Queen is a 170-foot paddlewheeler that can accommodate up to 375 passengers. It sails the North Saskatchewan River three times a day from Tuesday to Thursday with two leisure cruises and one dinner cruise. On Friday and Saturday a midnight cruise is added to the schedule. On Sunday there is a brunch cruise, a family time cruise and a dinner cruise offered.

For more information about the Edmonton Queen or to make a reservation, call 780-424-BOAT (2628). You can also



Edmonton's Muttart Conservatory features a mural painted by renowned Aboriginal artist Alex Janvier.

find out more about pricing and schedules online at [www.edmontonqueen.com](http://www.edmontonqueen.com).

## Muttart Conservatory

Another attraction you'll find in the city's river valley is the Muttart Conservatory. The conservatory, with its four glass pyramids, is easy to spot among the valley's lush green grasses and rolling hills, and a trip to the facility will be a treat for anyone with

an interest in plants.

Opened in 1976, the pyramids house more than 700 different species of plants from arid, temperate and tropical climates.

The Muttart Conservatory also has something to offer art fans as well. In the centre atrium you will find a mural painted by Alex Janvier. The Great Cycle of Life mural, painted by Janvier when the Muttart was first built, encircles the room, beginning on the atrium's south wall with

the sun and with birth, and carrying on its depiction of growth, of change, of challenges, until it ends on the east wall with death and all energy returning to the sun to continue the cycle.

The conservatory is open to the public weekdays from 9 a.m. to 5:30 p.m., and from 11 a.m. to 5:30 p.m. on weekends. Admission is \$5.50 for adults, \$3 for children 2 to 12, \$4.50 for seniors and youth, and \$17 for a family.

The Muttart Conservatory is located at 9626-96 A Street. For more information, call 496-8747, or visit the conservatory Web site at [www.edmonton.ca/muttart](http://www.edmonton.ca/muttart).

## Fort Edmonton Park

Stepping foot into Fort Edmonton Park is like stepping back in time. Canada's largest historical park, Fort Edmonton Park allows visitors to experience what life was like in Edmonton during four different periods—the 1846 era, the 1885 era, the 1905 era and the 1920 era—tracing the city's growth from a fur-trading post to a booming post-First World War community.

Interpreters in period dress

are on hand to help visitors experience the past, as they visit buildings from the era and take part in activities specific to the time.

During the summer, the park, located at the corner of Fox Drive and Whitemud Drive, is open from 10 a.m. to 6 p.m. daily.

For more information about Fort Edmonton Park, call 780-496-8777, or visit the park's Web site at [www.edmonton.ca/fort](http://www.edmonton.ca/fort).

## Provincial Museum of Alberta

A trip to the Provincial Museum of Alberta is something else you might want to add to your to-do list while in Edmonton. In addition to the ever-popular bug room, the museum boasts the largest collection of mounted birds in Canada, and an impressive geology collection. You can also get a sneak peak at what will soon be the museum's newest gallery, Wild Alberta, which replaces the habitat gallery that has been on display at the museum for more than three decades.

(Continued on page 19.)

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Social Insurance Number: \_\_\_\_\_ Date of Birth: Month: \_\_\_\_\_ Day: \_\_\_\_\_ Year: \_\_\_\_\_

Applicant's Signature: \_\_\_\_\_

**Fax 1-204-831-0481**

# Reputation grows with each partnering success

(Continued from page 9.)

"When they go out there, they've got something to talk about and they can talk about the benefits that are flowing back into the community. So that really works for the oil company," Eldon McDougald.

Western Lakota has been op-

erating since 1991, and in that time has done a lot of work to build relationships with Aboriginal communities.

Those communities, in turn, have responded very positively to the idea of partnering with the company.

"I find the leadership of the

communities really want to do the right things for economic development and sustainability, and at the same time, they want to create employment and opportunities for their members. So the leadership overall is very positive and receptive to this sort of development," McDougald said.

While the company is currently concentrating on firming up partnership agreements for its sixth and seventh oil rigs, in the long term, McDougald expects Western Lakota will be building and operating many more rigs and

developing many more successful partnerships.

"As long as there's partners out there that want to partner with us, and there's oil companies that see the benefits of these partnerships, we're going to keep building more rigs."

# Precise information sets directories apart

(Continued from page 15.)

And while, for the time being, the directories are only available in print format, the company does plan to produce digital versions on CD-ROM later this year.

"This was a communication, information and marketing tool requested by many intervenors of the Quebec Aboriginal business network," said Jean-Francois Houde.

"For many years this was asked, and this was something that had to be done, so we did the homework. So we

launched our first Quebec annual edition in '95. It was a huge, tremendous success. It became the bible here in Quebec, as an annual Aboriginal business publication. And so we thought that it would be a good idea to expand nationally."

What sets these directories apart from other similar directories that have been published in the past is the extra effort Indiana Marketing is putting into making sure each directory contains the most up-to-date information available.

"The information is current to the Aboriginal marketplace. We are very, very, very, very cautious and interested in the precise level of information we put in there. Each and every listing is verified three times a year by our R and D department, so all of the data we collect is current to the actual Aboriginal marketplace of each province," he said. "You won't call a phone number that won't ring in our directory."

That dedication to producing a reliable, up-to-date

product is something that has been received very positively by those working in and with the Aboriginal business sector, Houde said.

"People call us and say bravo. I mean, this was something that was needed. Finally, something precise. Finally something that really is current to Aboriginal history, to the actual situation of the Aboriginal economy in Canada, and current to the market and that reflects Aboriginal entrepreneurship, Aboriginal economic development, Aboriginal

economy," he said.

The directory project is funded through advertising revenue generated by the directories, with no government funding or other funding from outside sources, Houde said.

"This Aboriginal venture, it's a 100 per cent Aboriginal product made by and for Aboriginals."

For more information on the Canadian Aboriginal Business and Communities Directories, visit the Indiana Marketing Web site at [www.indianamarketing.com](http://www.indianamarketing.com), or call 1-866-333-2332.



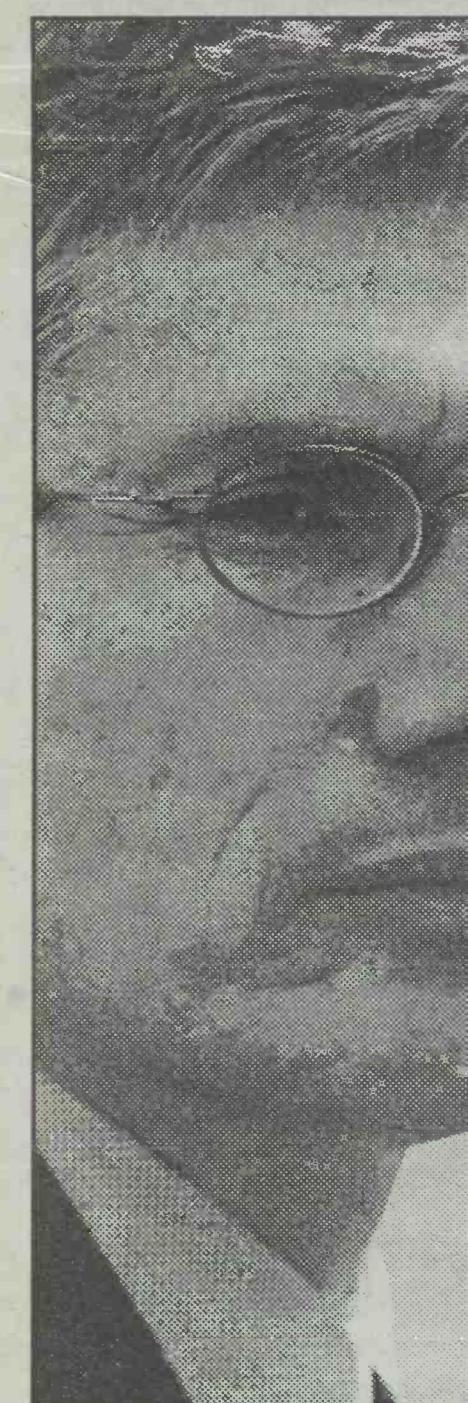
Stay for the powwows t  
Edmonton in the mont

## The po

(Continued from page 17.)

Visitors to the museum also visit the Syncrude Gallery of Aboriginal Culture, a permanent exhibition that features Aboriginal interpreters in a combination of film, sound, light and more than 3,000 artifacts to trace the history of the province's Aboriginal people from the end of the Ice Age through to the present day.

The museum is open from 10 a.m. to 5 p.m. Saturday to Tuesdays.



The Cree Nation of Wemindji would like to take this opportunity to send our support to

**MATTHEW COON COME**

on his nomination for National Chief.

*Best of Luck on your re-election!*

The Cree Nation of Wemindji  
16 Beaver Road  
Wemindji, QC J0M 1L0  
Phone: 819-978-0264  
Fax: 819-978-0258



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### The Essence of Success

At the break of day as the sun rises, a hunter rises to the occasion to be on the land to provide for his family. He will break trail where needed, travel the waters to get to his destination. He will give all himself to ensure that the family, culture and language survive as our forefathers have. National Chief Matthew Coon Come is a leader who has experienced and practices the beauty of this way of life.

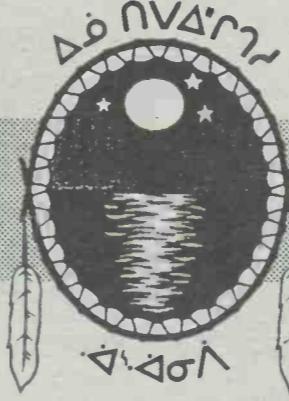
During his tenure as Grand Chief he fought along his people for the protection and enhancement of the rights of the Cree People of Waswanipi. This fight contributed to a major agreement between our people and the Quebec Government which recognizes a special role in relation to any development within Eeyou Istchee.

National Chief Matthew Coon Come practices what he preaches and knows the essence of success and knows that there is a time and season for everything.

Giving Matthew Coon Come a clear mandate to continue as National Chief will elevate and enhance the protection of Aboriginal Rights to a new and higher level for all First Nation People.

**Chief Robert Kitchen**  
The Cree First Nation of Waswanipi

PO Box 8  
Waswanipi, QC J0Y 3C0



Tel: (819) 753-2587  
Fax: (819) 753-2555

### HEADQUARTERS

207, Opemiska

Oujé-Bougoum

GOW 3C

Tel: (418) 745

Fax: (418) 745

# success

developing many more successful partnerships.

"As long as there's partners out there that want to partner with us, and there's oil companies that see the benefits of these partnerships, we're going to keep building more," he said.

## apart

economy," he said.

The directory project is funded through advertising revenue generated by the directories, with no government funding or other funding from outside sources, Houde said.

This Aboriginal venture, a 100 per cent Aboriginal product made by and for Aboriginals."

For more information on the Canadian Aboriginal Business and Communities Directories, visit the Indiana Marketing Web site at [www.indianamarketing.com](http://www.indianamarketing.com), call 1-866-333-2332.



on to be on the land to the waters to get to his culture and language. Matthew Coon Come is a leader who

for the protection and his fight contributed to a document which recognizes Cree.

and knows the essence of thing.

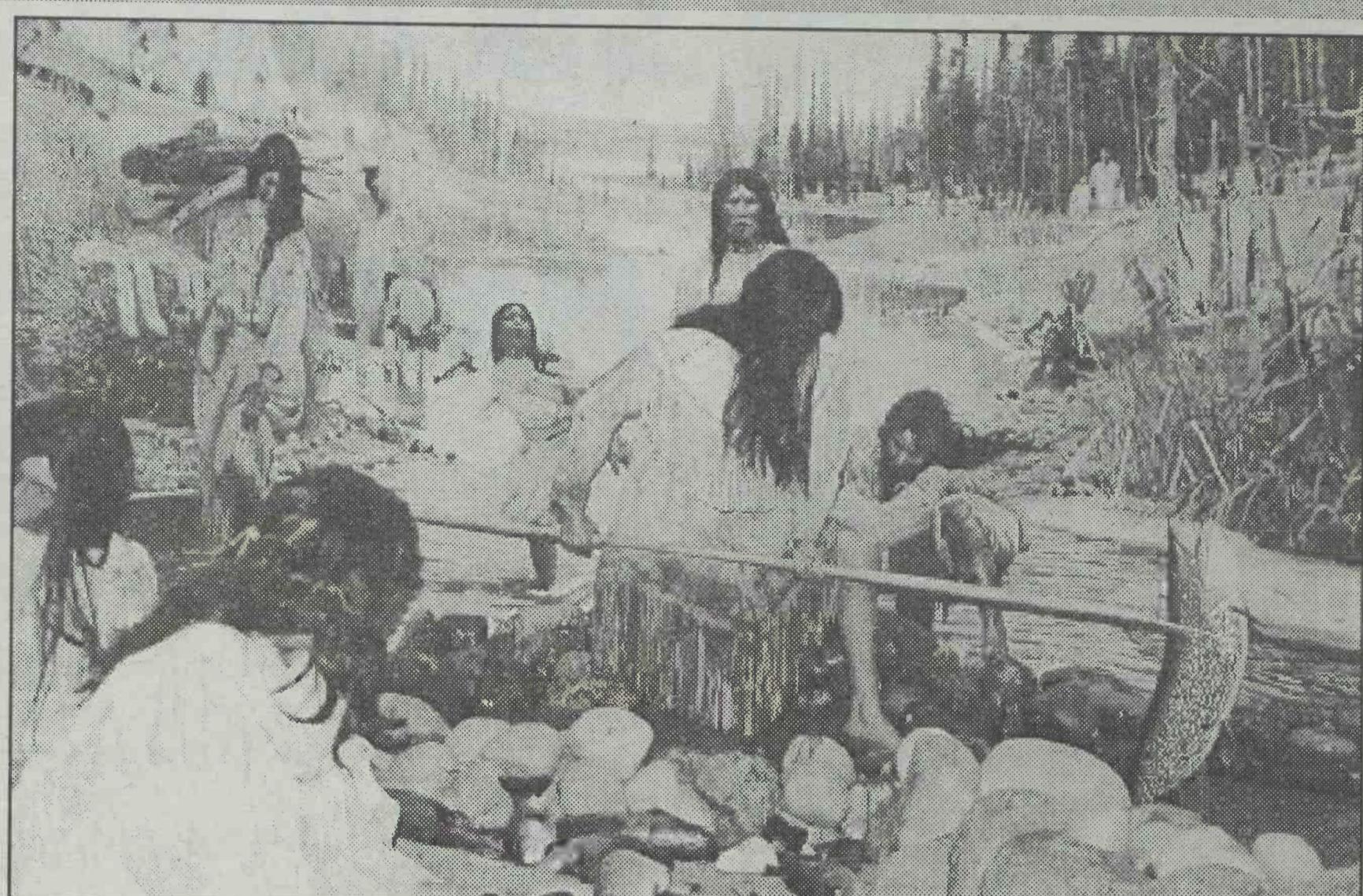
National Chief will elevate higher level for all First

819) 753-2587  
(819) 753-2555

## Circle of Trade



Stay for the powwows that take place in communities around Edmonton in the month of July.



The Syncrude Gallery of Aboriginal Culture at the Provincial Museum of Alberta traces the history of the province's Aboriginal people from the end of the Ice Age to the present day.

PAMELA SEXSMITH

## The powwow trail calls with the beat of a drum

(Continued from page 17.)

Visitors to the museum can also visit the Syncrude Gallery of Aboriginal Culture, a permanent exhibition that uses Aboriginal interpreters and a combination of film, sound, light and more than 3,000 artifacts to trace the history of the province's Aboriginal people from the end of the Ice Age through to the present day.

The museum is open 9 a.m. to 5 p.m. Saturday to Thurs-

day, and 9 a.m. to 9 p.m. on Friday. For more information, call 780-453-9100, or visit the museum's Web site at [www.pma.edmonton.ab.ca](http://www.pma.edmonton.ab.ca).

### Powwow Trail

If you're planning on arriving in Edmonton a few days early, or sticking around for a while after the Assembly of First Nations gathering and tradeshow, you might want to

head out of town a little ways and take in the activities on some of Edmonton's neighboring First Nations.

The Ermineskin powwow will be held in Hobbema on July 4, 5 and 6, while Alexis First Nation and Enoch Cree Nation will both hold their annual powwows on July 11, 12 and 13. Cold Lake First Nation will also be holding its treaty days from July 11 to 13.

You can get more informa-

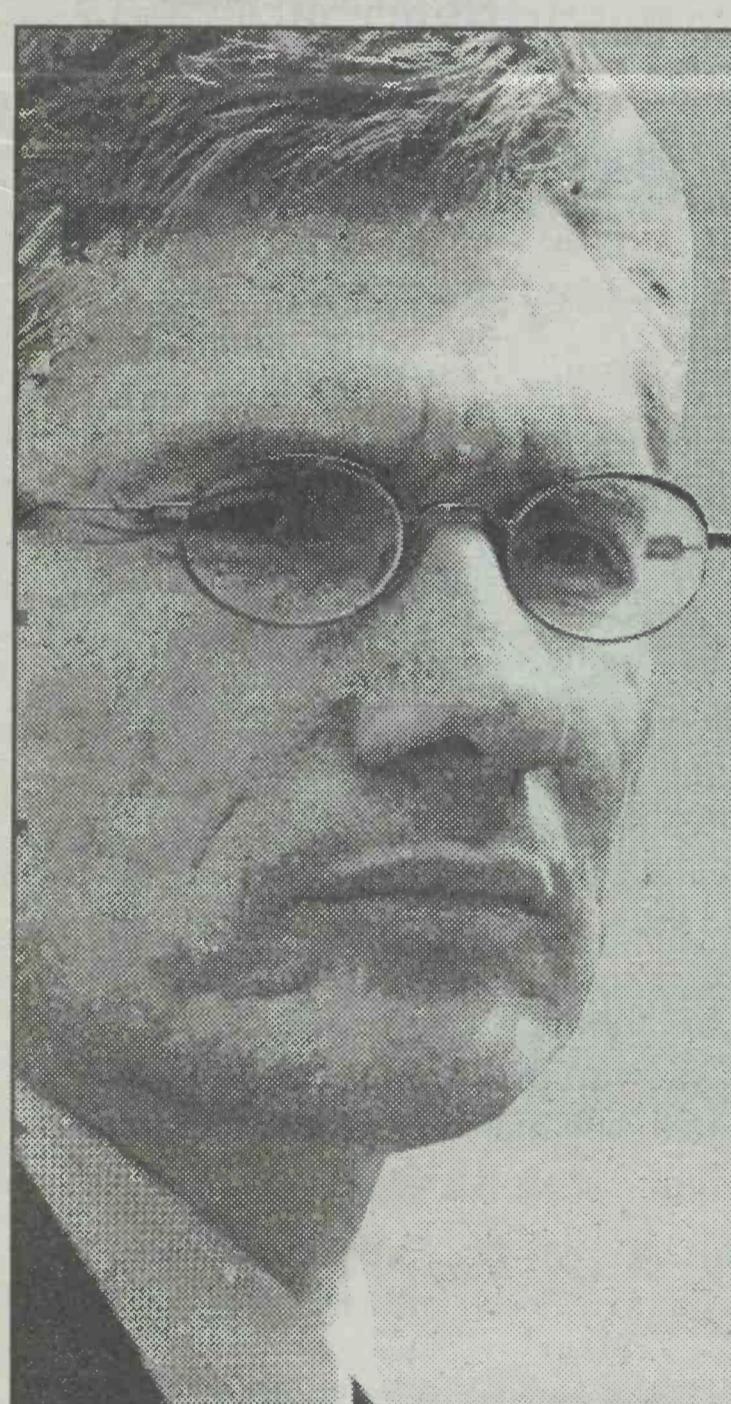
tion about the Ermineskin powwow by calling 780-585-3741, the Alexis powwow at 780-967-4878, and the Enoch powwow by calling 780-470-470-4505. For information about the Cold Lake treaty days, call 780-594-7183.

If you're interested in traveling to the southern part of the province, the Kainai Indian Days powwow and rodeo will take place in Stand Off from July 18 to 20, and

Tsuu T'ina Nation will host its annual powwow and rodeo July 25 to 27. For more information about Kainai Indian Days, call 403-737-3753. For information about Tsuu T'ina powwow, call 403-281-4455.

And, of course, there's always the Calgary Stampede, billed as the greatest outdoor show on earth, which runs from July 4 to 13, and Edmonton's own Klondike Days, July 17 to 26.

## THE OUJÉ-BOUGOUOMOU CREE NATION supports THE RE-ELECTION of MATTHEW COON COME AS NATIONAL CHIEF



### A Message from Chief Sam Bosum:

For decades our community faced humiliating marginalization and dispossession within our own traditional territory (Eeyou Istchee) in James Bay. We were without a village and treated as squatters on our own land. We lived in shacks and tents. We were often compared to the Third World.

When we decided to mount a struggle for our rights as aboriginal people to have a village with basic services and recognition of our rights to land and natural resources we asked Matthew Coon Come, then Grand Chief of the James Bay Crees, to help us.

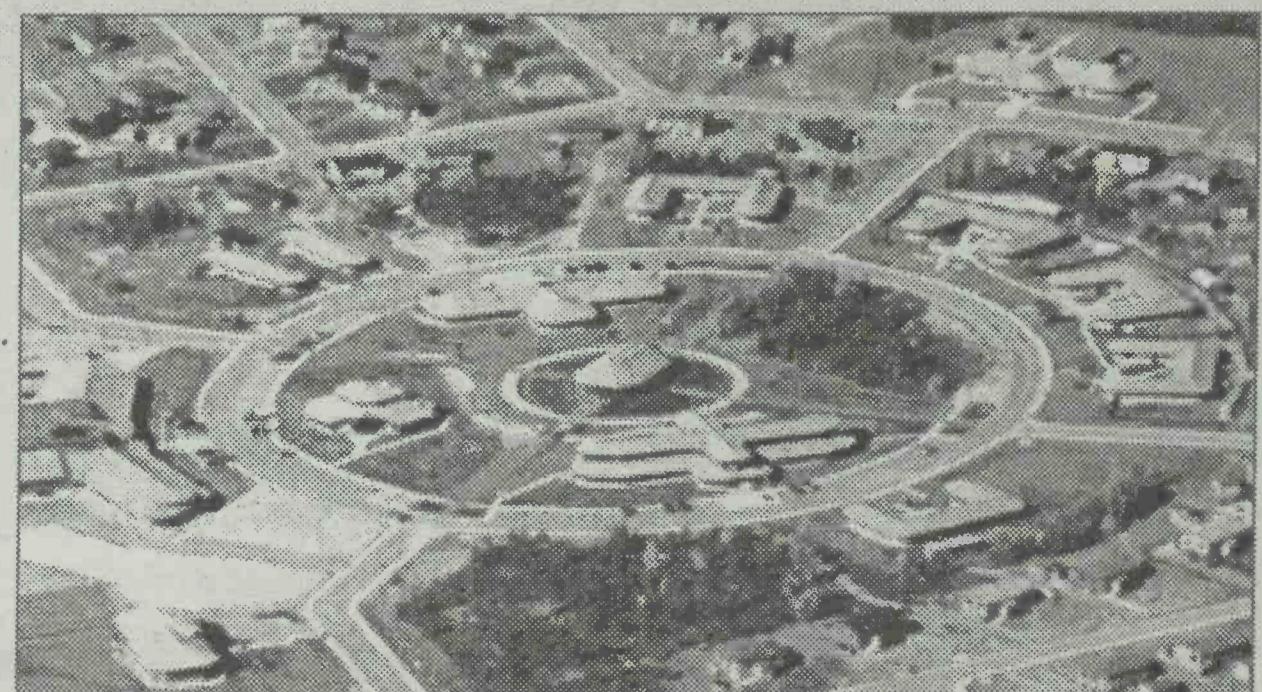
He understood our struggle and stood with us all the way. He was never ambiguous when it came to defending our aboriginal rights. He never wavered. He was always there when we needed him.

With his support we won the right to our own community. We then went on to construct what is often referred to as a "model aboriginal village".

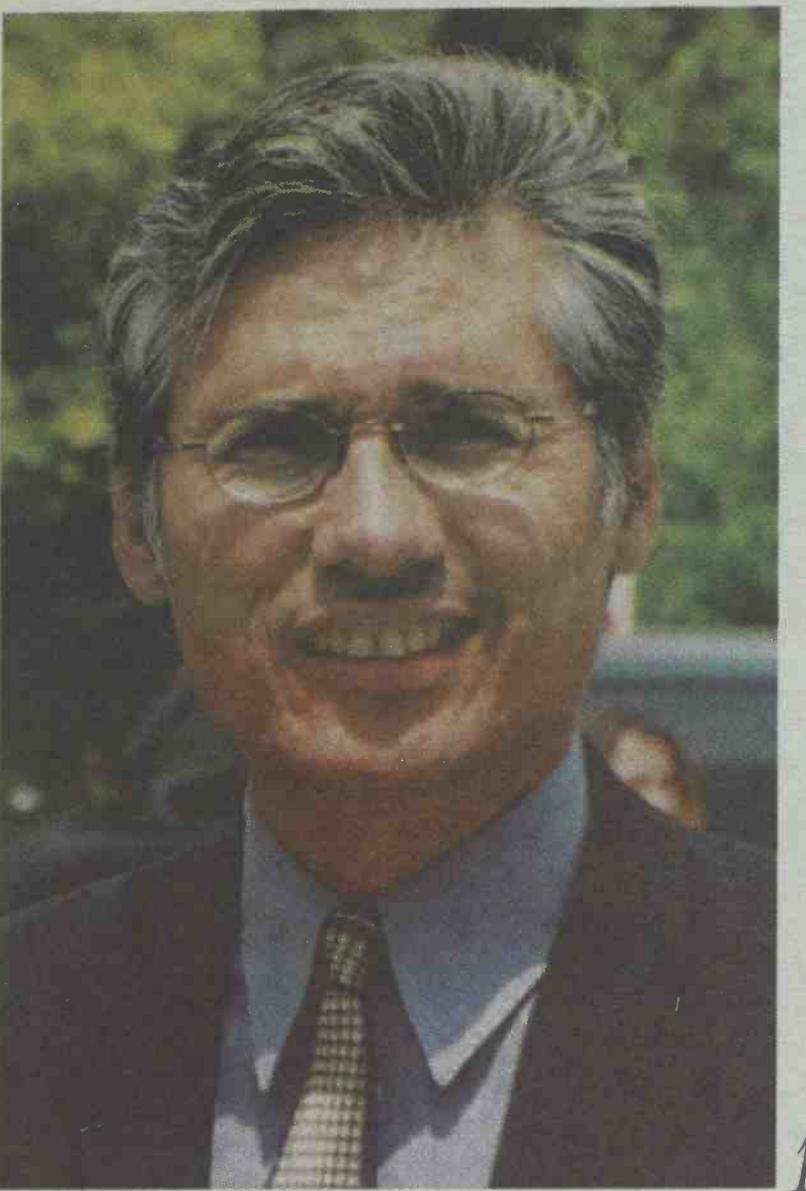
We learned from Matthew Coon Come the importance of struggling to defend and exercise aboriginal rights. We knew that it would take time to achieve our goal, but there is no question that it was worthwhile. We stayed the course and we are grateful that we did.

We know that defending aboriginal rights is not just words. It is a matter of principle and a matter of action.

Matthew Coon Come not only talks the talk, but he walks the walk. We whole-heartedly support his re-election as National Chief.



**HEADQUARTERS OFFICE**  
**207, Opemiska Meskino**  
**Oujé-Bougouomou, QC**  
**GOW 3C0**  
**Tel: (418) 745-3911**  
**Fax: (418) 745-3426**



# Six excellent reasons to re-elect Matthew Coon Come



**Now is the time to send a strong message to Canada:**

*"First Nations peoples are determined to regain our lands and resources and our self-determination, and to achieve our rightful place in this country. And we will not stop until we have succeeded."*

## 1. "Stay the course"

♦ It took three hundred years for the Crown to colonize Canada and dispossess First Nations peoples.

It will clearly take more time than 36 months for First Nations peoples to restore our rights, status, lands and resources. Now is not the time to change our leaders or change direction.

## 2. A Strong National Chief.

Matthew Coon Come has restored the voice of First Nations peoples.

Matthew has led the fight against the "Indian Act II" legislation. He has raised the serious issues of poverty, water and sanitation, housing, suicide, veterans and residential school survivors as never before. He has supported First Nations' struggles and negotiations right across the country.

Matthew has successfully brought our issues to the U.N., the Organization of American States, the Commonwealth, Amnesty International and various other major forums. The Minister reacted with the usual adversarial denials, threats and cuts, but the Government of Canada is now being forced to spend hundreds of millions of new dollars in such critical areas as

Feds add \$600M to upgrade water on reserves

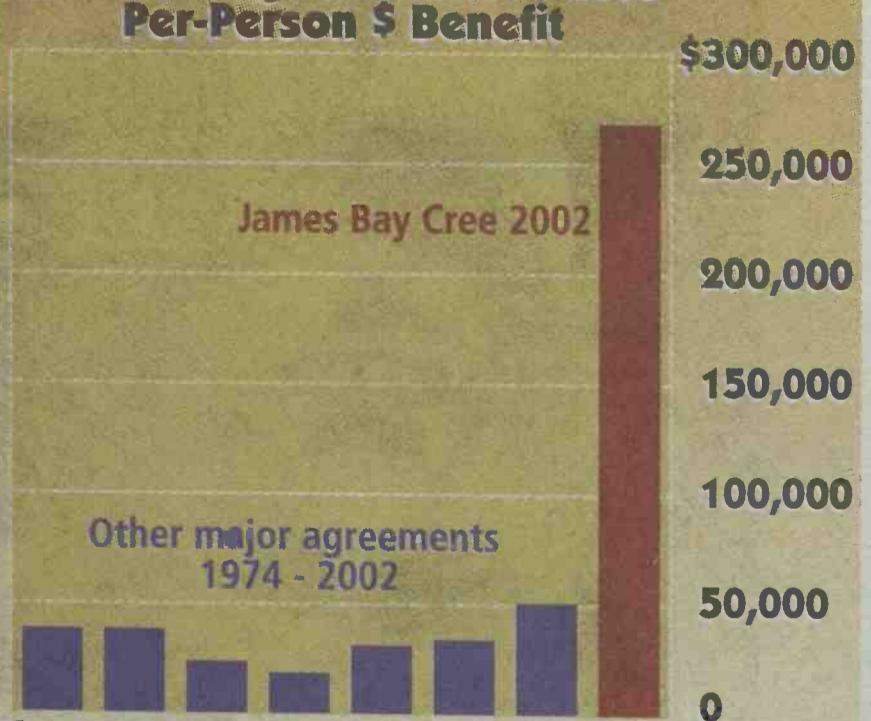
health, children, education and water.

These are significant successes and there is much more to be achieved with Matthew's continued leadership.

## 3. An unmatched record of achievement.

When Matthew was elected James Bay Cree Grand Chief in 1988, his people's economic situation was very poor, similar to all other First Nations in Canada.

Land-Claim Agreements 1974-2002  
Per-Person \$ Benefit



Matthew is determined to raise the standards of First Nations economic benefit to these equitable levels right across Canada.

Matthew's strong and united international strategy over the next 12 years led directly to major political and economic benefits in 2002 for the James Bay Crees that are unequalled anywhere else in Canada.

Anti-apartheid leader and Nobel Peace Prize winner Bishop Desmond Tutu in S. Africa



## 4. Experience.

Matthew Coon Come is an experienced hunter who has lived on the land. Matthew served as Grand Chief of the James Bay Cree Nation in Quebec for 12 years or four successive 3-year terms. Before that, he served as Chief of Mistissini First Nation and Executive Director of the Grand Council of the Crees.

He holds honorary doctoral degrees from Trent University and the University of Toronto. Matthew has also served as a Director or Chairman of numerous successful regional and national Aboriginal banking, economic development, airline, construction and other corporations.

## 5. National & international profile.

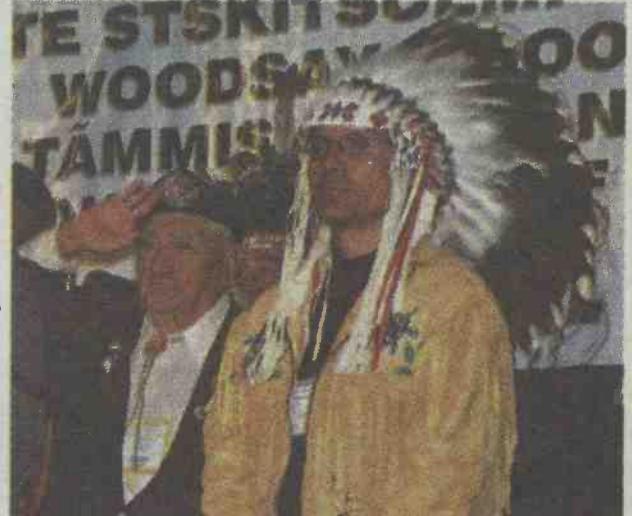
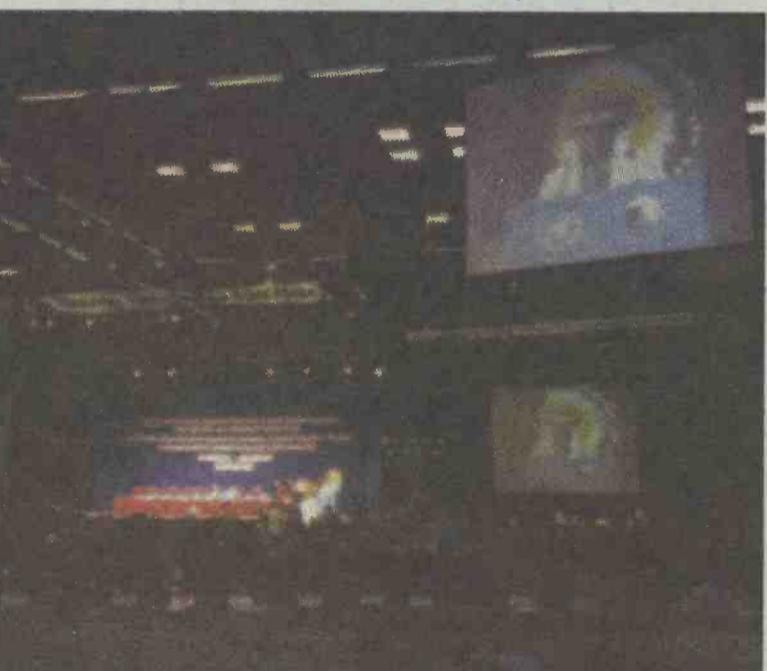
Matthew has successfully intervened before numerous United Nations, Commonwealth and other international forums, including a precedent-setting judgment on self-determination from the U.N. Human Rights Committee.

Matthew has undertaken numerous successful court cases at all levels including the Supreme Court. In the *Coon Come* case, it was declared for the first time that First Nations are one of the three orders of government in Canada.

## 6. Principles & courage.

For more than 20 years, Matthew has demonstrated his principles and his courage in Canada and internationally.

Now is the time for First Nations peoples to unite again to elect a principled and courageous leader, and to stay united until the job of decolonization is done and justice for First Nations in Canada is achieved.



Veterans Grand Chief Howard Anderson and the National Chief

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

# Signed

Dear Tuma:

I have a question for you. Can you help me with it? A couple of years ago the chief gave out a bunch of loans through the band. So, anyways, now they are saying they are going to start taking deductions off my welfare cheque. Can they do that to me?

Need All My Ram

Dear Need:

No, the band cannot seize your welfare cheque or order to pay off the loan. Every province has legislation prohibiting the seizure of social assistance benefits (and the band has to

# FNGA

Once every generation, Canadian lawmakers tackle matters of great importance affecting Indigenous people in Canada. We Nunavik have had our share of such events, most notable for the fact that we had no say whatever in the most important ones.

The 1912 Quebec Boundary Extension Acts transferred our ancestral lands to the Province of Quebec. The Supreme Court decision of 1939 In Re: Eskimo terminated that Inuit of Quebec were 'Indians' for the purposes of law.

On the lawmaker's agenda now is the First Nations governance act, which the federal government is intent on pushing through this session of Parliament. That to the Parliamentary channel, PAC, one can watch as Bill C-30, the proposed act, is examined by the Aboriginal Affairs committee of Parliament.

This is democracy in action, but what it looks more like is a piece of legislation is written in stone, and rammed through the democratic process like an armor-plated bulldozer over

# Is it alr

Many women stop exercising during pregnancy because they worry it may harm the unborn baby. This is not always necessary. The risks

There may be several reasons that a woman becomes less physically active during her pregnancy. Fatigue, nausea, or sore breathing can be a problem. There is also a change in body structure and balance as the womb enlarges. Increased weight can cause muscle strain on the lower back and hips and joints and may throw off a woman's centre of balance, putting her at higher risk of having a fall.

If your body gets too hot, you may be putting the unborn child at risk. Pregnant women who choose to exercise should do so cautiously and avoid situations where body temperature may rise significantly. For example, avoid exercise in the heat, take frequent breaks, pace yourself, and stay well hydrated with cool water to keep the core body temperat

# Signed contract puts assistance in jeopardy

Dear Tuma:

I have a question for you. Can you help me with it? A couple years ago the chief gave out a bunch of loans through the fisheries. So, anyways, now they are saying they are going to start taking deductions off my welfare cheque. Can they do that to me?

*Need All My Ration*



**PRO BONO**  
Tuma Young

the help of Legal Aid).

The band will be hard pressed to find a judge that will let them seize welfare payments, but they can obtain a court order seizing other assets, such as money left in a bank account or your furniture.

P.S. Since you sent me this

email, I have found out that you have signed a contract stating that you authorize the band to deduct the loan payments from your social assistance. This is not a good idea for both the band and you. The band will have a difficult time collecting a loan from someone who is on social assistance and you may be left with no money to live on.

Dear Tuma:

Can anyone, government included, seize an Indian's bank account from a bank or credit union located on a First Nation?

*Protecting My Assets*

Dear Protecting:

A non-Indian cannot seize the bank accounts of an Indian if those bank accounts are located on reserve. The actual accounts have to be on reserve land. It is not enough that the head office of a particular financial institution is situated on reserve or that a bank machine is on reserve.

Dear Tuma:

I was wondering if you could explain how a person with treaty status is able to work and live in the U.S. How would health care be covered?

(see Jay Treaty page 18.)

Dear Need:

No, the band cannot seize or garnish your welfare cheque in order to pay off the loan. Each province has legislation prohibiting the seizure of social assistance benefits (and the band has to fol-

low provincial standards, even though the program is administered through DIAND). Welfare is the minimum amount of assistance that you require in order to live. If they seize it or start withholding any amount, you can appeal the decision to Indian Affairs or take them to court (with

# FNGA: High and low drama on C-PAC

Once every generation, Canadian lawmakers tackle matters of great importance affecting Indigenous people in Canada. We in Nunavik have had our share of such events, most notable for the fact that we had no say whatsoever in the most important ones.

The 1912 Quebec Boundaries Extension Acts transferred our ancestral lands to the Province of Quebec. The Supreme Court decision of 1939 *In Re: Eskimo* determined that Inuit of Quebec were 'Indians' for the purposes of law.

On the lawmaker's agenda now is the First Nations governance act, which the federal government is intent on pushing through in this session of Parliament. Thanks to the Parliamentary channel, C-PAC, one can watch as Bill C-7, the proposed act, is examined by the Aboriginal Affairs committee of Parliament.

This is democracy in action, but what it looks more like is this: A piece of legislation is written in stone, and rammed through the democratic process like an armor-plated bulldozer over the

objections of the people who will be most affected by its consequences. Opening the legislative process to benefit Indigenous people is a rare event.

Consider this, Bill C-7's transit through Parliament should be high drama. Instead, it shuffles and jerks through the process in low drama. It takes great restraint not to call the exercise modern colonialism!

Whoever drafted the bill made the elementary mistake of not having its basic intent widely accepted by First Nations in Canada. Out of 201 presentations made before the Parliamentary committee to express opinions on the matter, 191 objected to the bill, while only 10 expressed support for it. Mathematically, it is very plain that there is hard and firm opposition to what the government is attempting to do.

Indian Affairs Minister Robert Nault has determined that the contents of the bill will fix what ails the way First Nations are governed on Canada's 633 reserves.

Mr. Nault's original objective of enabling reserves to run their affairs with "transparency and accountability" may have been laudable when he set out to tinker with the Indian Act of 1876. Unfortunately, he is going about this in a way that can be characterized as smothering the baby he's trying to save in the 127-year-old bath-water of the Indian Act.

One doesn't have to be an expert to discern that the bill suffers from terminal Bad Draft Syndrome. Proposed amendments to the bill are thicker than the bill itself. The blizzard of amendments brought forth by Opposition members merely 'ping' off the armor of the political party line, faithfully toed by the Lib-

eral members of the committee. The voting procedure on each failed amendment ends with the utterance of the word 'defeated,' said in a way that reminds one of a mouse scurrying into its hole. There is no righteous passion detectable when "de-FEATED" is said.

Brilliant oratory is wasted by Opposition MPs, as they try without success to read the handwriting on the wall to government members about how this bill is doomed. At least these MPs hone their speaking skills while using their allotted time to the maximum. They are also gaining a lot of on-the-job training in how not to be intimidated by a powerful governing party deter-

mined to shove this act down the throats of a lot of unwilling people.

First Nations chiefs and national leaders express vivid and reasoned opposition to the whole exercise. Thousands protest against the bill, but Minister Nault casually dismisses these as having no significance whatsoever. This minister is determined to be a benefactor, over the genuine objections of those who would be his beneficiaries.

When an Opposition member dares to suggest that the Minister of Indian Affairs and the government are behind the legislative railroading being rifled through, the chairman of the Aboriginal Affairs committee becomes the picture of indignation. He states that it is the Speaker of the House of Commons who has assigned the committee its task. One cannot imagine the Speaker being the tyrant giving 'toe-the-line' instructions to government members, but he is a convenient scapegoat. (see FNGA page 18.)



**NASIVVIK**

Zebedee Nungak

# Is it alright to exercise during pregnancy?

more stable).

Weight-bearing exercises such as walking and running tend to be harder to do later in pregnancy, whereas swimming and cycling may be done until labor begins.

Some pregnant women should not exercise in pregnancy, because it puts them at higher risk of problems. Women with pregnancy-induced hypertension, bleeding in the second or third trimester, abnormally placed placenta, or incompetent cervix (cervix doesn't close properly) are advised to avoid exercise in pregnancy. Likewise, pregnant women should not exercise if they have early labor (before term), pre-term ruptured membranes (water breaks), or delayed growth of the unborn child.

Pregnant women with high blood pressure, thyroid disease, heart or lung disease should only exercise after their doctor has approved.

The benefits

The benefits are many. Exercis-



**MEDICINE**

BUNDLE

Dr. Gilles Pinette

Conditioned athletes may have to cut back on rigorous exercise schedules.

If you did not exercise prior to pregnancy, your doctor can advise you how best to start. It is essential to ensure you eat well, rest often, and stay well hydrated with water. If you feel muscle, joint, or abdominal pain, you should stop and rest immediately.

Even if you are exercising, you should still have a normal weight gain during your pregnancy. Some women will get more contractions when they exercise in the last trimester, but these usually go away with rest (unless they

are real labor contractions).

Avoid activities (e.g., racquet sports) that may put you at higher risk of falling. Even a mild injury to your abdomen can cause problems in pregnancy. Avoid long periods of standing.

Contact your doctor or nurse immediately if you have bleeding from the vagina, contractions that go on longer than 30 minutes after you stop exercising, or if you have sudden severe abdominal or chest pain.

*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*

Veterans Grand Chief Edward Anderson and the National Chief

[ rare intellect ]

# Alexie's ordinary Indians

Ten Little Indians  
By Sherman Alexie  
Grove Press  
244 pages, \$39.95 (hc)

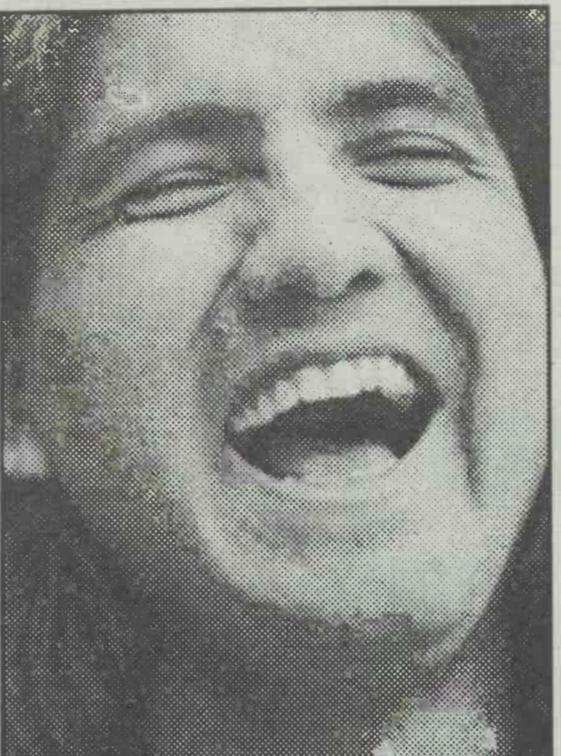
Sherman Alexie is far from ordinary. The Spokane/Coeur d'Alene writer has written two novels, three books of short fiction, six books of poetry and one screenplay (for the film *Smoke Signals*). He is also a stand-up comedian, and recently wrote and directed his first film. But despite his extraordinary range, Alexie prefers to write stories about "ordinary" Indians.

His newest book, *Ten Little Indians*, is a collection of nine stories that, for the most part, describe ordinary Aboriginal people in the Pacific Northwest who face the ordinary pressures of work, school, home, and relationships.

The ordinary man in "Flight Patterns" has a house, a wife, a kid, and a sales job that has him on the road a lot. The ordinary woman in "The Search Engine" is a scholarship student with good grades and a nice mom.

The problem with Alexie's "ordinary" Indians is that they are not so ordinary, at least not to a young person on a remote reserve or a single mother in Winnipeg. Alexie's ho-hum attitude toward these characters' privileged circumstances is on the one hand admirable. (As the student in "The Search Engine" says, it may help "white folks finally [understand] that Indians are just as relentlessly boring, selfish, and smelly as they are.") On the other hand, however, any author who deliberately writes about "relentlessly boring" characters should expect some readers to be less than enthralled by these people and their pampered lives on the middle-class side of the tracks.

*Did all those people in the World Trade Centre really die? Or did some just walk away from miserable lives and start again...*



Sherman Alexie

Although these characters inhabit a privileged world, the life-changing events they experience and the insights they share convey universal lessons. When the young lawyer responds to a racist incident with violence (in "Lawyer's League"), it stands to restrict his future choices, which might be just what he wants. When the man in "Flight Patterns" gets a taxi ride from an Ethiopian refugee, he realizes there are many ways people can leave behind the ones they love. These are simple tales, but Alexie doesn't tell them simplistically. In fact, he takes chances that other writers do not.

In one story, for example, he says the unsayable (at least in America) about 9/11: Did all those people in the World Trade Centre really die? Or did some just walk away from miserable lives and start again somewhere else? (Since the character in "Can I Get a Witness?" is Spokane, Alexie could also be asking whether or not Aboriginal people understand better the transformative aspects of disaster.)

Alexie has a wry sense of humor, and he uses that humor to criticize both Native and non-Native society. Sometimes he uses a soft touch (as when he mentions "highly sacred and traditional Indian bars"), and sometimes he lectures ("Let me tell you a dirty secret: Quite a few of the state's most powerful Indian men and women are functionally illiterate. There are tribal councilmen who cannot spell the word 'sovereignty.'").

Alexie is a smart guy, and he exposes the hypocrisies and failings of pretty much everyone, from white liberals to homeless Indians.

The problem with *Ten Little Indians* is that the characters' inner voices all sound alike. A character in one story uses a noun as a verb

("suicided"), and so does a character in the very next story ("earthquaked"). The author has characters in two stories talk about "Mr. Grief." "Mr. Death" is mentioned in another. All the characters are ironically self-reflective, and they express themselves in remarkably similar ways. Their personalities are also the same: most of these Indians are left-leaning, anti-capitalists who read lots of books. In fact, Alexie often seems to be writing about himself. Like many of his characters, he was a scholarship student and basketball champ.

All writers use their characters to put forward their own ideas, but Alexie is a lazy writer who changes only surface details (age, sex, job title) instead of creating complex characters that stand out from one another. (The one character who is different—a homeless man—still sounds like all the others.) He also never writes from the point of view of the councilman who can't spell "sovereignty," preferring instead to write from the point of view of educated characters like himself.

**Ask about the 5 steps to improve your credit!**

**Fast Cash - up to \$500 by phone.**

Call BJ Loans to inquire about the options to get you the money today. All you need is income 'Direct Deposited' to your bank account.



Recommends:  
*Blindness* By Jose Saramago.  
Harvill—1997

It is a novel about an epidemic of blindness that strikes a city. The authorities begin to isolate those people and put them in camps. One of the main character's husband is afflicted, but rather than be separated from him, she pretends she is blind like all others. Eventually, everyone in this city is blinded and has been left to fend for themselves. The woman becomes somewhat of a leader attempting to help the blind "see". Without giving away the plot, the main characters have to survive as a group. As the story progresses we see the author describe the horrors human beings can inflict upon other human beings for the sake of survival. It truly gets sickening, but the glimmer of hope begins to arise when the group of main characters work together. I liked reading this book for two reasons. One, the old adage, no matter how bad you think you have it, there is always someone who is worse off, rings loud and clear. It makes you realize that you must be grateful for what you have. The second reason is that the novel is about being blind, both physically and emotionally. Sometimes we are so blind to who we are, where we are, how we are, that we become hurtful, greedy, cold, and heartless. We need to open our eyes to the world and experience life to the fullest. By seeing our inner selves we can see others in a positive light.

Brenda Chambers—  
TV Producer,  
Brenco Media Inc.



Recommends:  
*Leadership From Within*  
By Peter Urs Bender  
The Achievement Group (republished 2002)

I am enjoying this book because it helps me to identify what I need to do for myself in my life and my work. I am very results-oriented, and I need to ensure that I can communicate my own desires personally and professionally. I think *Windspeaker* readers will enjoy this book because it helps to identify what personal traits they have and what they will need to do to make themselves happy. A lot of times in our community we blame other people for our sadness or situation, when in fact it is our own doing. I think this book a great tool to help us to take responsibility for ourselves and our communities.



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## Recreati

(Continued from page 14.)

There is also a sport known as white water kayaking, but I have yet to put that particular boat in my gun. So for three days I found myself in the middle of Georgian Bay during a storm testing my abilities at sea kayak racing. I, along with a former Olympic rower, a Québécois lawyer who consulted on the Russian constitution, one of Canada's leading diabetes specialists, and a 6-foot-7-inch ex-Mormon who can perform exorcisms, bonded over four-foot swells and lightning. All in all, I think a pretty darned cross-cut of average Canadians. The higher the waves, the more

## Blow-C

(Continued from page 12.)

"Winning gold would have been nice," said Iroquois Nationals' goaltender Derek Gervais. "But we have to keep our heads high. We have nothing to be ashamed of, especially since we were picked by most media to win the bronze."

Bomber, who also played professionally indoors with the National Lacrosse League's Rochester Knighthawks, said it was a huge thrill to compete in this historic event.

"Coming out of this tournament with any kind of medal, I think any guy would be happy."

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Previous credit: Yes \_\_\_\_\_ No \_\_\_\_\_

Applicant's Signature: \_\_\_\_\_

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CARS



# Recreational cultural appropriation: What next?

(Continued from page 14.)

There is also a sport known as white water kayaking, but I have yet to put that particular bullet in my gun. So for three days I found myself in the middle of Georgian Bay during a storm testing my abilities at sea kayaking. I, along with a former Olympic rower, a Québécois lawyer who consulted on the Russian constitution, one of Canada's leading diabetes specialists, and a 6-foot, 7-inch ex-Mormon who could perform exorcisms, bonded over four-foot swells and lightning. All in all, I think a pretty normal cross-cut of average Canadians. The higher the waves, the more

exciting they found it.

Still, I often find these outings to be oddly very patriotic in their own unique way. I cannot tell you the number of times I've seen many of these people wringing out their drenched shirts, showing off an unusual array of tan lines, usually a combination of sunburned red skin and fish-belly white stomachs.

For some reason, it always reminds me of the red and white motif on the Canadian flag. Maybe, back in the 1960s, that's where the federal government got their original inspiration for our national emblem.

But this is only one of several

sports originated by various Indigenous populations that have been corrupted and marketed as something fun to do when not sitting at a desk in some high-rise office building.

The Scandinavian Sami, otherwise known as Laplander, were instrumental in the development of skiing, though I doubt climbing to the top of a mountain and hurling themselves off it to make it to the bottom as fast as gravity and snow would allow was not a culturally engrained activity. The same could be said for Bungee jumping.

Originally a coming of age ritual in the South Pacific, young

boys would build platforms, tie a vine to their legs and leap off to show their bravery and pass into adulthood. I doubt the same motivation still pervades in the sport, if it can be called a sport.

I have brought this issue of recreational cultural appropriation up many times with my friend who usually organizes these outdoor adventures. The irony is, she works at a hospital. And she chews me out for not wearing a helmet while biking. She says there is no appropriation. If anything, her enthusiasm for these sports is a sign of respect and gratefulness.

That is why I think these peo-

ple should pay a royalty of sorts every time they try to kill themselves using one of our cultural legacies. I'm not sure if a patent or copyright was ever issued on kayaks or canoes. It was probably conveniently left out of some treaty somewhere, but somebody should definitely investigate that possibility. Or better yet, I think that every time some non-Native person white water canoes down the Madawaska River, or goes kayaking off of Tobermory, they should first take an Aboriginal person to lunch. That is a better way of showing respect and gratefulness. And it's less paperwork.

## Blow-out in final disappoints Nationals

(Continued from page 12.)

"Winning gold would have been nice," said Iroquois Nationals' goaltender Derek General. "But we have to keep our heads high. We have nothing to be ashamed of, especially since we were picked by most media to win the bronze."

Bomberry, who also plays professionally indoors with the National Lacrosse League's Rochester Knighthawks, said it was a huge thrill to compete in this historic event.

"Coming out of this tournament with any kind of medal, I think any guy would be happy,"

said the 26-year-old, who has spent the past seven years with the Knighthawks.

The United States captured the bronze medal, downing Scotland 15-9 in the battle for third place.

General, who also plays in the NLL with the New Jersey Storm, said his side just was unable to display the same intensity in the final that it did in its previous meeting with the Canadians. And he also noticed another huge difference in the two games.

"I think we were more spread open on defence (in the final),"

he said. "But you have to give credit to the Canadians. They led us into playing wider on defence. We were much more packed in during the first game against them."

Australia also competed at this year's world event.

The next world championship is scheduled to be held in the Czech Republic in 2007. It is believed that eight to 10 teams will participate in that tournament.

Bomberry said he had not played with about half of those on the Iroquois Nationals' roster. And a limited preparation

schedule hindered the team as well.

"Now we'll know what to ex-

## Second in points

(Continued from page 12.)

He was a member of the squad that captured a silver medal at world under-19 field lacrosse championships in Adelaide, Australia in 1999. And he was on the men's team that placed fourth at the world field tournament last summer in Perth, Australia.

Powless said he's been asked many times why he's not also toil-

pect at other events," Bomberry added. "I think we'll be silver or gold contenders from here on in."

ing in the professional National Lacrosse League (NLL). The answer is a simple one. He wants to finish his education first. Playing in the NLL would mean he would lose his eligibility to compete in the U.S. collegiate ranks.

"I just figured I'd get my education first," said Powless, who is studying sociology at Rutgers. "The league is still going to be there when I get out."



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Length of employment: \_\_\_\_\_ (Years) Gross income: Weekly \$ \_\_\_\_\_ Bi-weekly \$ \_\_\_\_\_ Monthly \$ \_\_\_\_\_ (Please fill one)

Sources of other income: \_\_\_\_\_ Amount: \$ \_\_\_\_\_ Weekly, Bi-weekly, or Monthly (Please Circle One)

Previous credit: Yes \_\_\_\_\_ No \_\_\_\_\_

If this is a joint application, please attach the similar application for spouse.

Applicant's Signature: \_\_\_\_\_

WS

**FAX THIS APPLICATION FOR APPROVAL**

# Jay Treaty

(Continued from page 15.)

My husband and I have been married for 25 years, which gave me and our children treaty status. There seems to be some confusion between this and Bill C-31. The government considers me status, but when I talked to U.S. Immigration they were not clear on what the procedure is.

*Stopped By U.S. Immigration  
Dear Stopped:*

The Jay Treaty is a treaty between the United States and Great Britain signed in 1794. Article 3 of the treaty allows Indians on both sides of the border to cross freely. The U.S. Immigration service interprets this section as applying to Indians who have at least 50 per cent blood quantum. The status cards issued by DIAND are not recognized by U.S. Immigration, because they can be issued to folks who do not have at least 50 per cent Indian blood and who are not eligible for the Jay Treaty rights and privileges.

Before crossing, you should ask your membership clerk or officer to draft up a letter stating that you have at least 50 per cent Indian blood and then you can cross the border under the Jay Treaty.

Health care for Canadian Indians is covered under your provincial plan, plus under Health and Welfare Canada through the non-insured health benefits program. You should contact both of them to see about your health coverage before you head south.

*Dear Tuma:*

I have a custody question: three

children involved in a family with separated parents. One parent has sole custody of two of the children; the other had sole custody of the remaining child. Reasonable access to the children is granted to both parents and no financial contribution from either party is given. Each parent is responsible for the children in their care.

Circumstances have changed. The parent with custody of two children is now on welfare. The other child has died. There is a step-parent in the picture. Can one parent ask that this step-parent not be present when the children are visiting? Is the original custody agreement still in place or can it be changed? We are fighting over money, custody and visits.

*Strung Out By Born-Again  
Super Parent*

**Dear Strung Out:**

The original custody and financial agreement may no longer be relevant and needs to be updated. What you need to do is to go see a lawyer and ask that the court revisit the original custody/child support order to reflect the current financial and visitation circumstances.

*This column is not intended to provide legal analysis or opinion of your situation. Rather this column is meant to stimulate discussion and create awareness of various situations in which you should contact a lawyer. If you have a question you would like to see addressed in this column, please email me at [tumayoung@hotmail.com](mailto:tumayoung@hotmail.com)*

## FNGA follies

(Continued from page 15.)

It's awesome to watch the spectacle of Parliament exercising its power to do whatever it wants to whenever it pleases whenever it pleases. As I watch, I've got to remind myself: This is democracy in action. It is not a ruthless dictatorship. These are our MPs doing their work, not members of a totalitarian politburo dictating a party line.

## Whale Rider

(Continued from page 11.)

In Whale Rider, Pai (Keisha Castle-Hughes), an 11-year-old girl, is the only heir in a long line of male chiefs descended from Pakea. Pai's father refuses his inherited title after his wife and Pai's male twin die in childbirth. Women cannot be potentates in Maori society, so Pai's grandfather, Koro, begins a search for a chief among the boys of the village.

Flowers, Pai's grandmother, encourages Pai until the wispy cynosure can assume her proper place among her male relatives.

Whale Rider is based on a

book by Maori author Witi Ihimaera, and was filmed on the mostly Native East Coast of New Zealand. The script went to the Ngati Kanohi Elders for approval before shooting began.

"They gave the work their blessing," the filmmaker said.

"I felt a huge responsibility to this project, the privilege of adapting a work by Witi, who is an incredible writer, and then the tremendous responsibility to the community that actually live in the region of the Whale Rider, then to Pakea himself, to the legend itself."

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### NOTICE OF HEARING

#### APPLICATIONS NO. 1271285, 1271307 AND 1271383 FORT MCMURRAY AREA JACKPINE MINE - PHASE 1 SHELL CANADA LIMITED

Take Notice that the Alberta Energy and Utilities Board (EUB) will hold a public hearing of Applications No. 1271285, 1271307 and 1271383 at the Travelodge Hotel, 9713 Hardin Street, Fort McMurray, Alberta commencing on Tuesday, August 26, 2003 at the hour of 9:00 a.m. All intervenors to this proceeding must be present at the commencement of the hearing to register their appearance.

##### To File A Submission

Any person intending to make a submission with respect to the hearing of Applications No. 1271285, 1271307 and 1271383 shall file on or before August 11, 2003. Send one copy of your submission, in writing, to the applicant at the name and address listed below and fifteen copies of the submission to:

Andrea Larson  
Alberta Energy and Utilities Board  
Applications Branch, Resources Applications  
640 – 5th Avenue SW  
Calgary, Alberta T2P 3G4

##### Notes

Any submission filed shall contain information detailing:

- i) the desired disposition of the application;
- ii) the facts substantiating the position of the submitter; and
- iii) the reasons why the submitter believes the EUB should decide in the manner advocated.

If there are no valid objections received, this hearing may be cancelled and the EUB will proceed with the disposition of these applications without further notice and/or without a hearing.

##### Nature of the Applications

###### Application No. 1271285

Shell Canada Limited (Shell) has applied pursuant to Sections 10 and 11 of the *Oil Sands Conservation Act*, for authorization to construct and operate an oil sands mining and extraction facility, the Jackpine Mine – Phase 1. The proposed mining project is to be located approximately 70 kilometres north of Fort McMurray in Township 95, Ranges 8 and 9, West of the 4th Meridian. The proposed development includes an open pit, truck and shovel mine, bitumen processing train, a cogeneration plant consisting of 170-megawatt gas turbine generators each fitted with a heat recovery steam boiler, infrastructure associated with the mine and facility, water and tailing management plans, and an integrated reclamation plan. In support of its proposal, and as part of this application to the EUB, Shell has also submitted an Environmental Impact Assessment (EIA) report to the Director of the Regulatory Assurance Division, Alberta Environment.

###### Application No. 1271307

Shell has applied pursuant to Section 11 of the *Hydro and Electric Energy Act* for the construction and operation of a cogeneration plant located in the southeast quarter of Section 10-095-09W4M.

###### Application No. 1271383

Shell has applied pursuant to Part 4 of the *Pipeline Act* for construction and operation of a 8.5 kilometre fresh water pipeline from Legal Subdivision (LSD) 2-023-095-10W4M to LSD 08-016-095-09W4M.

##### Additional Information

To obtain additional information or a copy of the applications contact:

Shell Canada Limited

P.O. Box 100, Station 'M'

400 – 4th Avenue SW

Calgary, Alberta T2P 2H5

Attention: Mr. Keith Firmin

Telephone: (403) 691-3682

Fax: (403) 691-3650

Email: [keith.firmin@shell.ca](mailto:keith.firmin@shell.ca)

Copies of these applications and the EIA report are also available for public viewing at the following location:

Alberta Energy and Utilities Board

Information Services

Main Floor, 640 – 5th Avenue SW

Calgary, Alberta T2P 3G4

Telephone: (403) 297-8190

For information regarding EUB procedures contact:

Applications Branch, Resources Applications

Andrea Larson, P.Eng., Senior Engineer

Telephone: (403) 297-8161

Fax: (403) 297-8122

Email: [andrea.larson@gov.ab.ca](mailto:andrea.larson@gov.ab.ca)

In accordance with Section 38 of the *Alberta Energy and Utilities Board Rules of Practice*, all witnesses must give evidence under oath or affirmation.

Issued at Calgary, Alberta, on June 9, 2003.

Michael J. Bruni, Q.C., General Counsel

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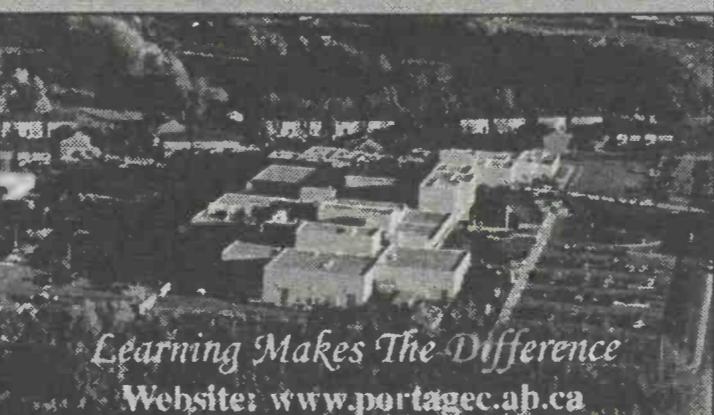
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[ health ]

## Senior leads community in walk for good health

By Heather Andrews Miller  
Windspeaker Contributor

### BIG RIVER FIRST NATION

The Big River First Nation celebrates Diabetes National Awareness Week in May, but the community's dedication to fitness doesn't end with one week of activities. For the past year, the 1,700 residents who live on the reserve, located approximately 120 kilometres from Prince Albert, have been enjoying a friendly competition with one another to accumulate kilometres of walking for fitness.

"Probably the most notable of our walkers is Mary Lenora Lachance," said Theresa Bradfield, who works at the Big River First Nation health centre. "Mary is 65 years old and joined the program in April. She's already walked over 400 kilometres."

The Big River Cree were concerned about the ever-increasing incidence of diabetes among Aboriginal people. Big River and two neighbouring bands, Pelican Lake and Witekagan Lake First Nations, formed the Diabetes Strategic Committee to look into ways of encouraging their residents to increase their daily activities, live a more healthy lifestyle, and eat more nutritious meals. The committee members resolved to be actively involved themselves, setting an example by walking every day.

"We came up with prizes, such as vests, sweatshirts, headbands, and jogging pants, which our walkers receive when they reach specific 25 or 50 kilometre stages, and the competition among our members has been wonderful," she said. "The school children,

"When even young children were becoming affected with diabetes, we realized the seriousness of the life-long condition. But we also knew there existed many recommendations to help prevent it."

—Theresa Bradfield

the teachers, and community members can often be seen utilizing the athletic track that was built some time ago for a summer games competition, or walking elsewhere on reserve."

The community became motivated to put the program in place when a seven-year old girl became the youngest resident to develop diabetes. "We admitted that we had to do something to stop the disease. When even young children were becoming affected with diabetes, we realized the seriousness of the life-long condition. But we also knew there existed many recommendations to help prevent it."

Bradfield said that her community had been in denial about diabetes and its incidence until the diagnosis of the youngster was confirmed. "It's a lifestyle choice. We can prevent it."

Lachance has inspired children and adults alike. She is a tall lady and her trim figure can be seen through winter storms and summer heat, walking regularly, even before the program began. "She walks everywhere, and she lives quite a ways from the centre of our community. Once she started recording her kilometres with the walking club, they added up amazingly," Bradfield said.

School children have chosen Lachance as the topic of choice when asked to write essays about

a person who inspired them, said Bradfield. "They frequently choose her as a role model."

Lachance lives alone and enjoys participating in all community events and activities. "During our annual Native Cultural Week she's a major participant. And she stops in at the health centre on a regular basis, just checking up on us," said Bradfield.

Health Canada has published statistics showing the alarming incidence of diabetes among Aboriginal people. A recent report stated that the prevalence of diabetes was three times the national average. As well, men and women living on reserves had three times the rate of heart problems and hypertension, compared to the general Canadian population. Reasons cited include the cultural changes that Indigenous peoples have undergone in past generations since traditional lifestyles have been replaced by modern activities.

In Big River, many are trying to reverse these alarming statistics by following Lachance's example. "Most of us live within walking distance of our employment, but we drive to work. We have to start leaving the car at home," said Bradfield. "We encourage other Aboriginal people to get involved in similar programs, to watch what they eat, and to get more active."



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# Deal struck on FNGA?

(Continued from page 9.)

"I am troubled by the flip-flop. Just days ago, Martin stated that he would not enact the FNGA, which led to Nault's challenge for a better plan to be put on the table," Brian Pallister said. "Now Nault is supporting Martin. It appears that the two have talked behind closed doors and struck a deal. So much for Paul Martin's new way of doing politics."

National Chief Matthew Coon Come isn't so sure a lot should be read into the move.

"I think the minister is trying to pull straws for survival of his governance act, which I believe will die on the order paper," he said.

[NDP critic] Pat Martin made reference to, and so did Pallister, that [the Liberals] were talking to the [Opposition parties] because they wanted their finance bill on elections to go through. He insinuated that there was a kind of deal there, that if they supported [the campaign finance bill] that they would allow the FNGA to die on the order paper."

## Organization a mess, says columnist

(Continued from page 14.)

The NIB was thrown together specifically to challenge the federal government's attempt to extinguish Aboriginal and treaty rights with its 1969 White Paper policy. In essence, the federal government wanted to turn Indigenous territories into municipalities.

Fourteen years later, the NIB transformed itself from an organization of provincial organizations into an organization of chiefs. It was in trouble right from the start.

Under David Ahenakew, AFN's first years were rife with cronyism, nepotism and rumors of shady finances. Eventually, the RCMP in-

Alistair Mullin, spokesman for the Indian Affairs minister, said it was a simple matter of Nault deciding Martin was the best choice.

"There's a number of issues that go on when a minister or a member of parliament decides who they're going to support in a leadership race. It was the minister's view that Paul Martin is just the best man for the job," he said. "Even though this is a political party, to a certain extent you have to put politics aside and ask yourself some fundamental questions about who leads the party and what kind of person, who has the quality of leadership you admire the most."

Ottawa insiders aren't so sure. Those with long memories recall that in 1988, Bob Nault was first elected to parliament at age 33. His office was across the hall from another relatively new MP, Paul Martin. People forget that during Brian Mulroney's time, especially from 1988 to 1993, the Liberal caucus wasn't very big. In other words, Martin and Nault have

some history.

Others point out that the minister of Indian Affairs was the co-chair of Sheila Copps' leadership campaign in 1993 and wonder what happened. They tend to suspect a deal was struck. They also point out that Martin's language has changed slightly since Nault endorsed him, another indication that something was decided between the two men.

At first Martin said he wouldn't pass the bill. More recently he has been saying all First Nations concerns can be dealt with during the implementation phase, which would of course happen after the bill is passed. The implementation phase proposed in the bill was recently changed from two years to three. That's something Nault has been suggesting all along. It may be another sign a deal of sorts was struck.

More troubling for First Nations' observers, all of this indicates Bill C-7 is far from dead, that some move may be made to push it through in the fall.

vestigated. The next national chief, Georges Erasmus, promised to clean house, which he did. However, this was also the time when the AFN lost its moral credibility.

International human rights groups had long condemned Canada for discriminatory sections of the Indian Act that stripped Indian women of their rights for marrying non-status and non-Indians. Instead of doing the right thing, the moral thing, AFN opposed removal of those sections through Bill C-31. Ever since, the AFN has been an aimless organization, seemingly more concerned with the wants of the chiefs than

with the welfare of the people.

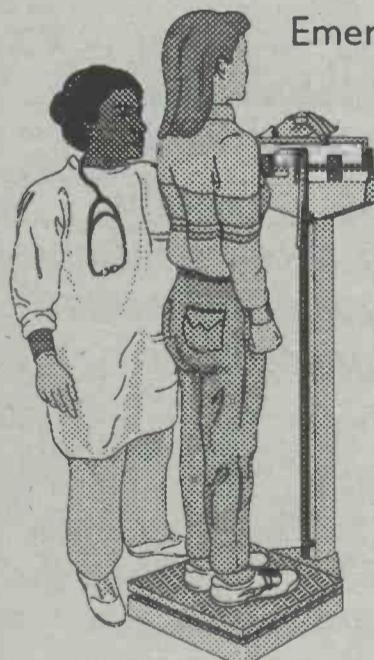
Today, the government is still trying to turn Indigenous territories into municipalities. The AFN can't galvanize opposition to Ottawa's plan and, worse, it can't figure out why. Perhaps it's because ordinary people know the AFN better than it knows itself.

Despite all, the mainstream news media still calls the AFN "the most powerful Native organization in Canada." How would they know, when the best questions they can come up with are whether the AFN is ready for a woman leader or which candidate has the approval of the Minister of Indian Affairs?

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## BUSINESS FOR SALE



### Request for Proposals Family Group Conferencing Program

Region 7 - North Central Alberta Child and Family Services Authority is seeking proposals on a fee for service contract basis for Family Group Conferencing Facilitation services.

**Family group conferencing (FGC)** offers a liberating approach for families involved with child protection services. Essentially, FGC is a voluntary process that serves to enable and empower families to develop a plan for the care of their children. The roots of this practice trace back to traditional Aboriginal cultures, in which the care of and decision making for children was considered the natural responsibility of the extended family and community as a whole. However, family group conferencing has proven universal in its application and beneficial for families from diverse cultural/ethnic backgrounds. FGC is characterized as a practice that builds upon family strengths and honours diversity. It is a respectful process whereby families, communities and government can effectively engage in a partnership process for ensuring child safety and well-being. **Goals are to:**

- ◆ Provide a family consensus decision-making process to develop a plan for the care and safety of children experiencing abuse or neglect, or those deemed high risk;
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- ◆ Provide permanency, stability, and an opportunity for children in care to maintain life-long relationships;
- ◆ Ensure children in care maintain a sense of identity and connection with their culture and community;
- ◆ Interrupt the recycling of intergenerational child abuse and trauma;
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**Information Sessions** - Two information sessions are scheduled:

- 1) July 15, 1:30 pm, St. Paul, 2nd Floor Provincial Building, 5025-49 Street
- 2) July 16, 1:30 pm, Edson, 1st Floor Provincial Building, 111-54 Street.

**To Obtain a Copy of the RFP** - Contact Region 7 - North Central Alberta Child and Family Services Authority, Regional Contract Management Services at:

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### quest for Proposals Family Group Conferencing Program

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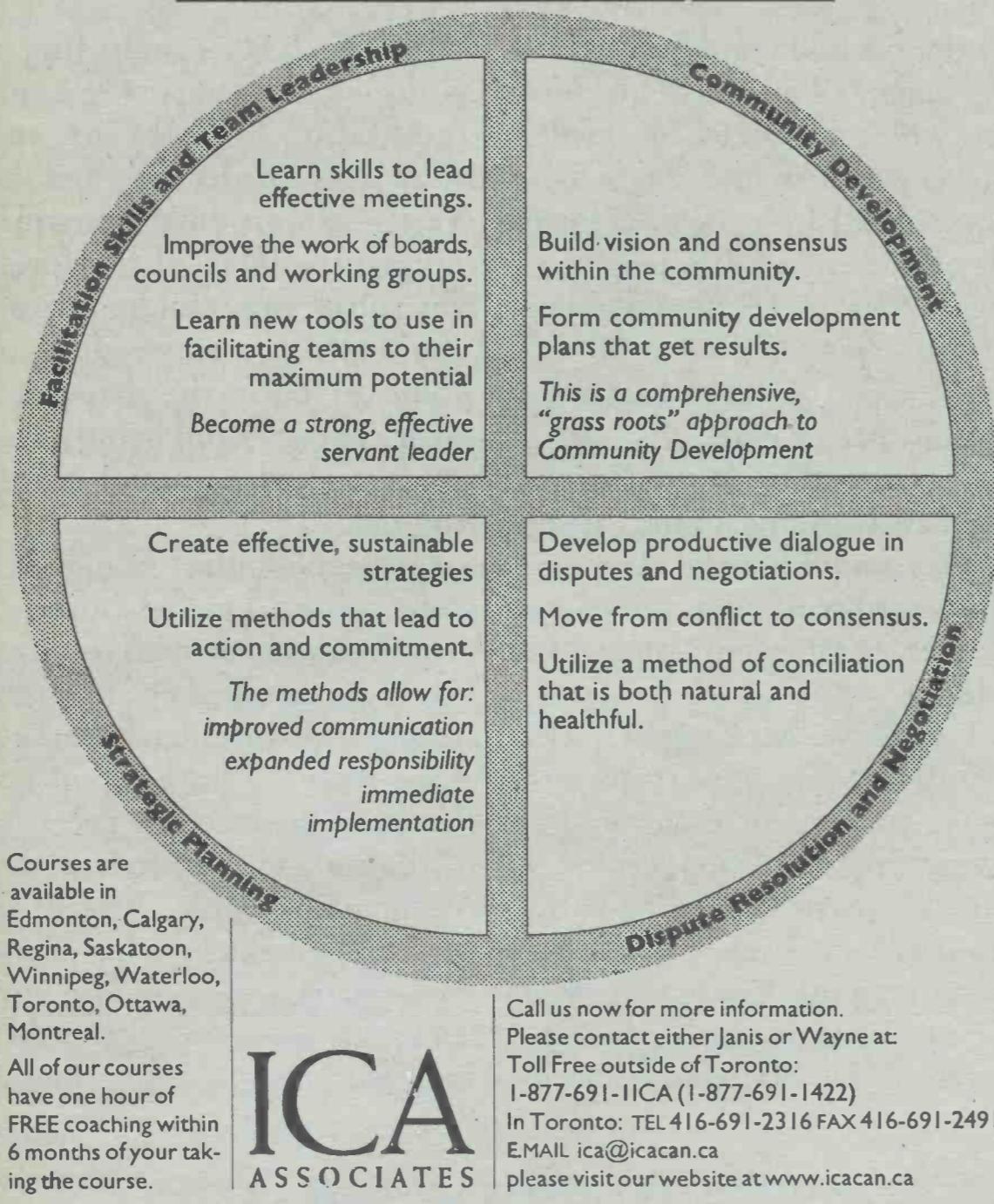
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## Nault in the wrong, says CEO

(Continued from page 10.)

"We are definitely not in a deficit," Dan Brant said. "We are in the black, but the problem is that we have a huge number of activities that have been planned between now and the annual assembly which are going to have to be put on hold. The spin that the minister is going to put on it, I'm sure, is that we're not undertaking the work. Well, I can't undertake the work say, for example, on education. There should be a chiefs committee on education to advance the issues on education and it's not going to happen because, as a prudent manager, I cannot take the risk that we're not going to get reimbursed. The minister has proven to us in years past that he's more than willing to say, 'You didn't have an agreement. Why did you spend the money?' He has said that to us in years past."

During negotiations, Brant said, departmental officials commented that the minister is concerned the AFN improperly used money allocated for programs to fight the First Nations governance package. He flatly denied it.

"I would challenge him to make some specific allegations. He will not find in the audited statements that we've taken money from other programs to fund this activity. They just won't find it. It's just not there," he said.

When reached for comment on June 5, Nault insisted he's not targeting the AFN.

"It's not just AFN's core-like budget, it's every [provincial, territorial organization (PTOs)]. We have changed the policy. They know that," he said. "As I understand it, everyone else is complying with that across the country. What's a little more surprising than that is that we just flowed over \$2 million to the AFN as of April. Am I being told that a million dollars a month isn't enough? That's what you're basically telling me. Not only that, we've flowed money for education already. So part of our process is to make sure that we're accountable to taxpayers and we want an explanation of last year's spending on the core-like, just to protect the transparency of my role as the minister of Indian Affairs."

Dan Gaspé, the AFN's parliamentary liaison, provided information to MPs while leading the fight against the governance legislation and at the same time, AFN staff suspect, angering the minister. The minister was asked if he had a problem with the parliamentary liaison or with the command and control centre set up at AFN headquarters to fight the governance legislation.

"In a conversation with the national chief, he made it clear to me that they weren't spending taxpayers' money on this implementation committee because it was not part of a work plan," Nault responded. "I understand there's even a public record of that at one of the confederacies where he made it very clear that funding that came to the AFN from the department was not going to be used for the implementation committee because there's no



"...[T]o suggest that somehow Bob Nault is affecting the AFN election in some way is, I think, a gross exaggeration and not factually fair, really."

—Minister of  
Indian Affairs,  
Robert Nault

They are funded partly by money from the internal administrative charge the AFN takes from budgets, by savings realized when the department created an in-house legal department, by accumulated surpluses and by monies raised through donations, fund-raising and own-source revenues, he said.

Brant said the minister's suggestion that the AFN is getting a million a month was more than a bit off target.

"Let's see, April to August, where does he get two months?" he asked. "This million dollar a month thing. It's catchy but it's wrong. After they receive the audit, which is the middle of July, then they will take some time to review and analyze. And then it takes how long to flow a government cheque? Thirty days? It is not two months. It's more like five."

He said the \$2 million that was forwarded to the AFN in April was statutory. The minister would have been breaking the law if he hadn't flowed the money.

As for the minister's insistence that education money had been forwarded to the AFN, Brant said the minister was in error.

"Not true. They were looking at trying to flow some money through [Secretary of State for Indian Affairs] Stephen Owen's office, but it has not happened yet. No money has flowed for education," he said.

Brant said the government always talks about the need for certainty, transparency and accountability in its dealings with First Nations, and the AFN could use some of that from the minister.

"I'm almost fearful as of the end of July or the middle of August he will come out and say, 'No. Just not going to provide you with any more. And any of the money that you've spent up to now is your problem.' That's where we've been saying there's a level of certainty we don't have. We've been negotiating in good faith with departmental officials for some time. The agreements are all in place and sitting on the minister's desk. He just has chosen not to sign them," he said. "There doesn't seem to be any accountability on his part. From a management perspective, it is very difficult to manage in that environment when there is a lack of certainty as to what and how much. When you look at historical trends, there should be a continuation of a funding level at a certain level and it's just not happening."

Brant said the parliamentary liaison position and the command and control centre were "areas where we have to find other sources of funding as we do for economic development and housing and international."

# Game of kings and queens get Native touch

By Marty Logan  
Windspeaker Contributor

## MONTREAL

What would your chess set look like?

If someone asked you to design and create the checked board and its 32 pieces, what materials would you choose? What story might you tell?

Many Quebec Native artists assigned the task to create a chess set by Montreal's First People's Festival chose to remember.

They fashioned kings, queens, bishops and the other well-known pieces of the universal game to tell stories of their people's beginnings and struggles. In making the figures and the boards, some walked the path to a traditional way of life.

"I wanted to represent something of the old culture," said Christine Sioui Wawanoloath, peering through a glass case at her small blue and white board topped with fantastic figures and shapes carved from deer antler.

The pieces tell the story of Klooskombe, the

greatest mythological hero in the Wabanaki culture.

"Hardly anyone knows him now," she said. "We lost the oral tradition, so we weren't told or taught" about it.

The Wabanaki story of creation "is very beautiful," said Sioui Wawanoloath at the Bibliotheque nationale du Quebec during the opening of the exhibition of seven chess sets. But she said the characters have lost much of their meaning as the tales have faded into history.

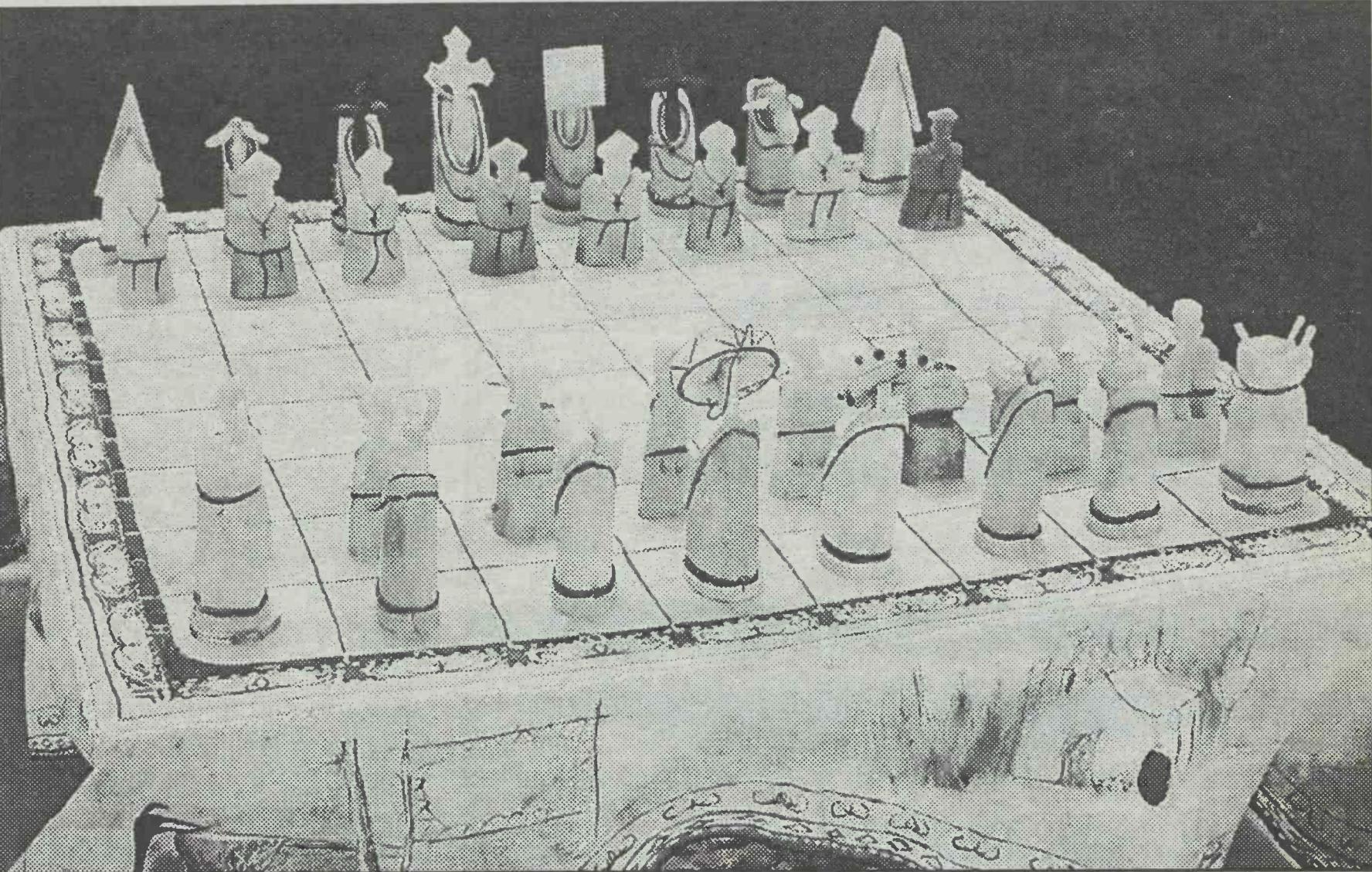
"I know a little. I would like to know a lot more."

While her chessmen, including magic worms, mammoths, the earth and the sea, are scattered across and alongside the board to depict the chaos of creation and of life itself, Jean-Pierre Fontaine's robed figures carved from caribou bone confront one another in two neat rows on a yellowed board that looks as old as the story it tells.

One side is the Church, whose king is a large white cross and whose queen is an open bible. They face Tradition, led by a drum-headed king and a queen of snowshoes.

"For me, the game of chess represents a spiritual struggle between two beliefs, two ways of doing things, and that's what mixes us up these days. A day-to-day struggle—check or checkmate," said Fontaine in a quote in the exhibition.

Toom Bulowski's internal turmoil—between the ways of



Jean-Pierre Fontaine's chess board tells of the conflict between the church and Native traditional beliefs. The chess pieces are made from caribou bone. (On the cover of Windspeaker) Aaron York carved his figures from Abenaki mythology from the birchbark that he uses to craft canoes. He sees the chess set as a way to give thanks to the spirits protecting him.



his grandmother and his 21st century urban life as a graphic artist and web designer—is represented

by the buckskin and bead-wearing kings and queens of his chess set, who are flanked by smaller braves with shoulder-length hair, also shaped from earth-colored clay. But then come the knights—jagged edges and curves fashioned from the jaws and teeth of beavers, trapped by Bulowski's northern Quebec relatives.

"This was the first time I practised art with my culture" as the subject, said Bulowski. "I tried to find out something about my culture, because I'm young," he adds.

For Steve McComber, the project was an opportunity to build on a recent exchange between his Fabulous Thunder Hawk Dancers and the Le-La-La troupe of the Kwakwa'wakw Nation on British Columbia's West Coast. His soapstone pieces represent First Nations cultures

from the East—including a Mohawk warrior and Tadadaho, a chief of the Iroquois Confederacy—and the West—salmon and Tsongoqua, the giant woman of the forest who spirits away children to eat. The board is a single piece of wood carved in the shape of a turtle, Turtle Island being a Native American name for North America.

Jacques Néwashish fashioned a game whose beaded board—made by a woman in his community—can be rolled up and easily stored in a birchbark basket, along with the leather pouches that hold the pieces, a necessity in the nomadic lifestyle of his Atikamekw people. Placed on their starred squares, his chessmen—carved from moose antlers—turn their round faces skyward with hopeful expressions.

1. What story would your chess set tell?

2. What materials will you need to create it?

Klooskombe, the king, is the greatest hero in traditional Wabanaki culture. Nogami, the queen, possesses all of the wisdom of the world. Artist Christine Sioui Wawanoloath told their story in her chessmen, carved from deer antler.

# An eer

By Paul Barnsley  
Windspeaker Staff Writer

## LAUTOKA, FIJI

Windspeaker's Paul Barnsley one of three journalists sent on a two-week tour of the South Pacific by the Victoria-based Pacific Peoples Partnership (PPP). The non-governmental organization seeks to raise awareness of social and political issues in a part of the world that is not seen as a high-priority issue in Canada for international aid. The other reporters were Neill Bird, host of CTV Regina's Indigenous Circle, and Tania Williams, editor of the Vancouver Native youth magazine Redwire.

The challenges faced by the indigenous Polynesian people of Fiji are very similar to those in Canada. They have their own distinct culture and language, but for those who monitor Indigenous issues in Canada, they are more than the occasional sidebar. Fiji couldn't be more different from Canada, but when Fijians talk about their history, the reaction of the Canadian journalists was frequently, "That sounds kind of familiar."

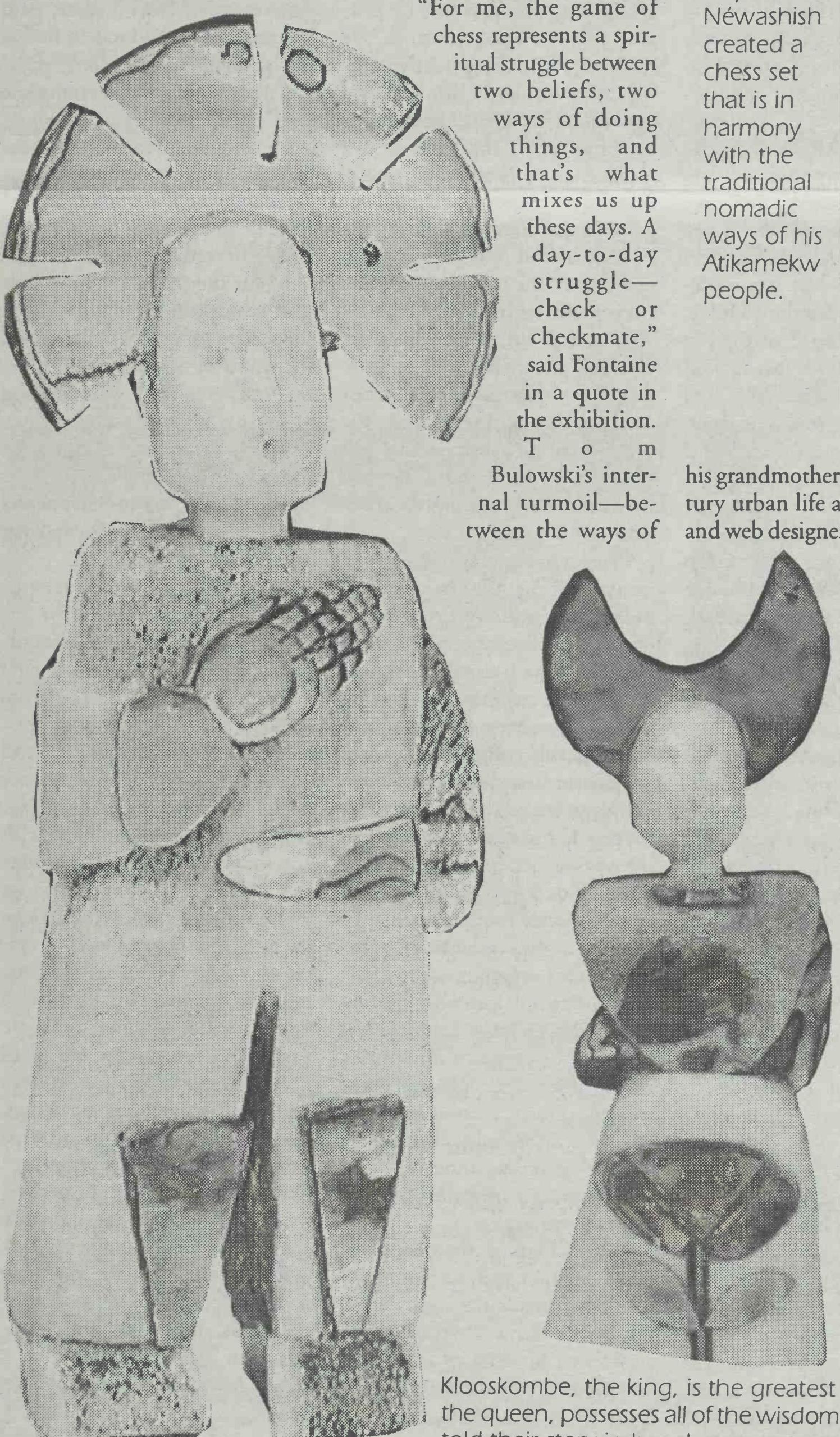
The former British colony achieved independence in 1970. Valued by the colonizers as a place ideal for the operation of sugar cane plantations and overly dependent on sugar production and tourism, Fiji's political system is open to bullying by international agencies.

A colonial governor was charmed by the Fijian people and he ordered them confined to villages for their own protection. The villages became very much like the pass system that controlled First Nations' people to their reserves, complete with some like the pass system that controlled First Nations' people to their reserves earlier this century. Economic difficulties did not take root and grow in the villages; the traditional subsistence lifestyle remained strong.

Meanwhile, the British imported labor from another colony, India. Today, the Indigenous Fijians represent just over half of the country's population. The Indigenous Fijians make up 46 per cent. They run the businesses, work in the shops and drive the cabs. When the Polynesian people were confined to their villages, the Europeans took over the economy.

Tensions between the races occasionally run high. There have been three coups since 1987. Most sources believe the coups were engineered by politicians who were tempted to play the races against each other in order to gain political power. The most recent coup in 2000, prompted many Indigenous Fijians to leave the country. A segment of the middle class packed up their assets and left, causing more economic trouble.

"After the coup a lot of factories closed down overnight, people leaving and people being laid off or showing up to factories that were closed. Those are the kind of domestic trade policies our government came up with to encourage



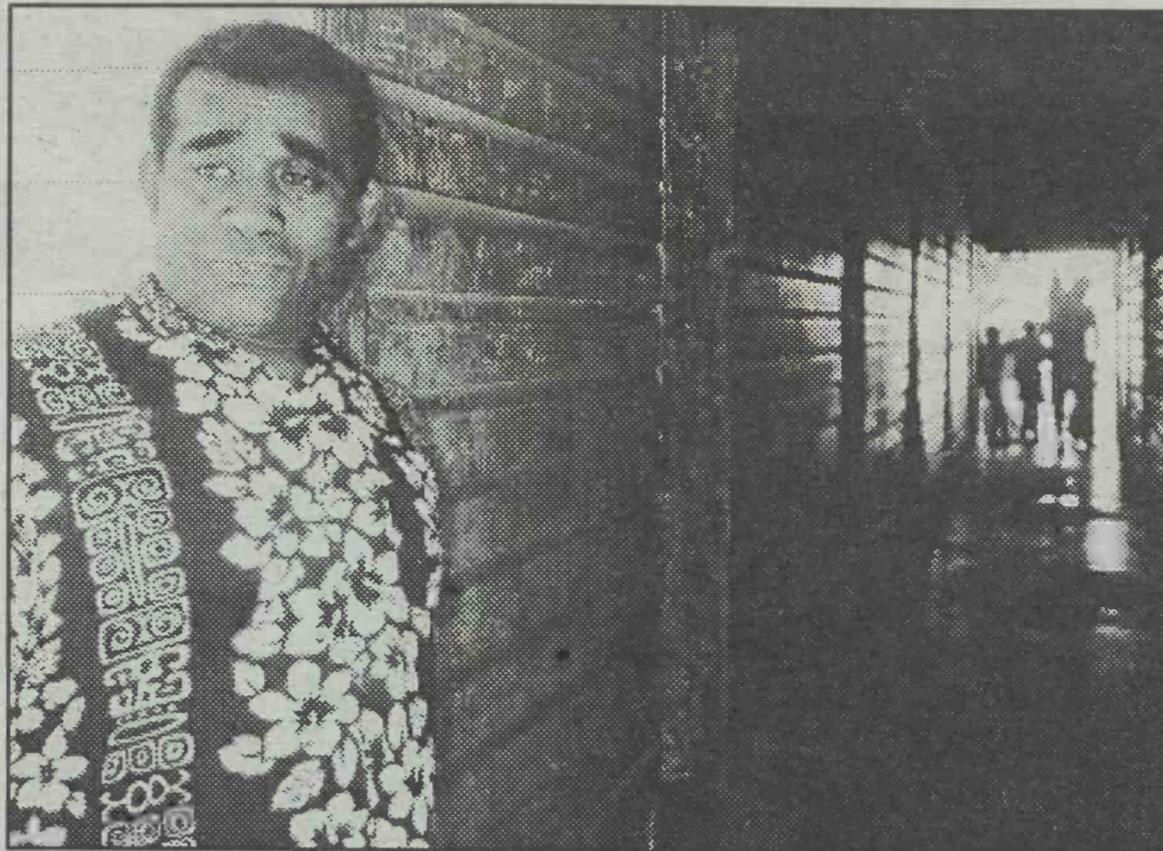
e touch

# An eerie sense of déjà vu in Fijian tale

By Paul Barnsley  
Windspeaker Staff Writer

LAUTOKA, Fiji

Windspeaker's Paul Barnsley was one of three journalists sent on a two-week tour of the South Pacific by the Victoria-based Pacific Peoples Partnership (PPP). The non-governmental organization seeks to raise awareness of social and political issues in a part of the world that is not seen as a high-priority area in Canada for international aid. The other reporters were Nelson Bird, host of CTV Regina's Indigenous Circle, and Tania Willard, editor of the Vancouver Native youth magazine Redwire.



Union president Joseva Sadre talks to Canadian reporters outside the barracks, built in the 1930s by Australia's Emperor Gold Mine, that striking miners occupy. The strike has been ongoing since 1990.

The challenges faced by the Indigenous Polynesian people of Fiji have their own distinct character. But for those who monitor Indigenous issues in Canada, there's more than the occasional sense of déjà vu. Fiji couldn't be more different from Canada, but when the Fijians talk about their history, the reaction of the Canadian journalists was frequently, "That sounds kind of familiar."

The former British colony achieved independence in 1970. Valued by the colonizers as a place ideal for the operation of vast sugar cane plantations and now overly dependent on sugar production and tourism, Fiji's political system is open to bullying by international agencies.

A colonial governor was so charmed by the Fijian people that he ordered them confined to their villages for their own protection. The villages became very much like reserves, complete with something like the pass system that confined First Nations' people to their reserves earlier this century. Economies did not take root and grow in the villages; the traditional subsistence lifestyle remained strong.

Meanwhile, the British imported labor from another colony, India. Today, the Indigenous people represent just over half of the country's population. The Indo-Fijians make up 46 per cent. They run the businesses, work in the shops and drive the cabs. While the Polynesian people were confined to their villages, the Indians took over the economy.

Tensions between the races occasionally run high. There have been three coups since 1987. Many sources believe the coups were engineered by politicians who attempted to play the races against each other in order to gain political power. The most recent coup, in 2000, prompted many Indo-Fijians to leave the country. A large segment of the middle class packed up their assets and left, causing even more economic trouble.

"After the coup a lot of factories closed down overnight, people leaving and people being laid off or showing up to factories that are closed. Those are the kind of domestic trade policies our government came up with to encourage

*[The chiefs] are not owners of the land but they get the lion's share. It facilitates the administration. You talk to one person instead of talking to thousands. That's a method that Christianity brought in. Convert the highest chief and there is no more problem."*

—Elder Francis Sokonibogi

investment from overseas. They gave tax holidays, so many attractive things to foreign investors who could easily just close shop and leave," said Tupou Vere, assistant director of sustainable human development for the Pacific Concerns Resource Centre in Suva.

With the exodus of capital, the government, desperate to attract foreign investors, offered deals that have caused further hardships for the people in the villages. It also opened Fiji up to a type of foreign influence that is feared by Indigenous peoples in the South Pacific.

"The thing is we are now joining the World Trade Organization, which is not like the United Nations with one country, one vote whether you're a rich or you're a poor country, a developing country," Vere said. "But you have the richer countries in WTO in control. It's those countries that

are running the show. They are representing their corporate interests in negotiations. It's sad, but it's developing countries that are really finding it difficult to negotiate effectively in a mechanism such as WTO. It's a case of government promoting corporate interests. And government's supposed to be for the public sector."

Poor countries are vulnerable to manipulation at the international level because of their poverty, she said.

"It's a lot of endless committee meetings and closed meetings that go on. It wears you down. And who is rich enough to be in Geneva throughout the year to be engaged in lobbying and locked in rooms and continue to negotiate? In the Pacific, we only have one rep there who's supposed to be promoting our interests. And that's one officer, but there are so many meetings."

There's that déjà vu again. First Nation leaders claim they are run ragged going from meeting to meeting in Ottawa or provincial capitals trying to maintain a presence to protect their people's interests. They complain regularly about a scarcity of financial resources to compete with government or corporate interests that win crucial battles simply by having deeper pockets.

Indigenous Polynesians found themselves 30 years behind their Indo countrymen when the policy of confining them to their villages was abandoned. They are now finding it hard to compete in the economy because of that disadvantage.

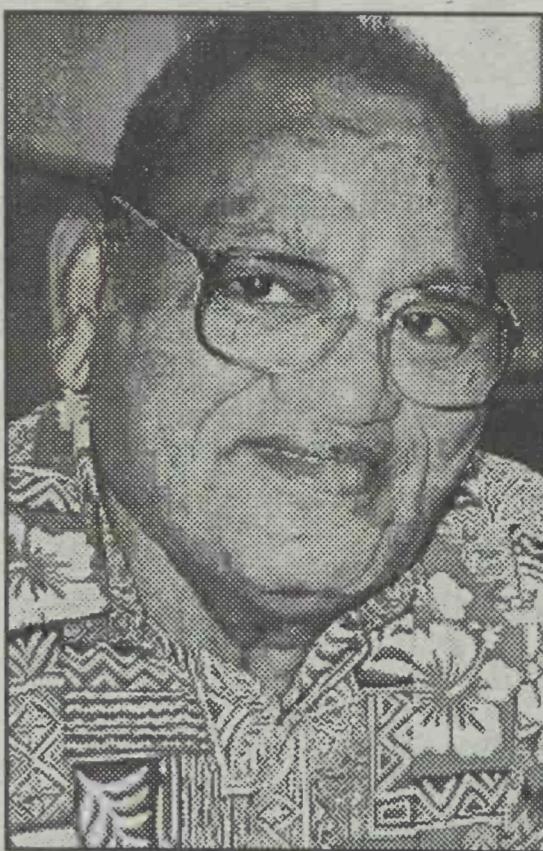
Rajeshwar Singh is the assistant national secretary for the Fiji Trades Union Congress. He's also general secretary for the Fiji public service union.

He said his unions are struggling in the non-government or informal sector.

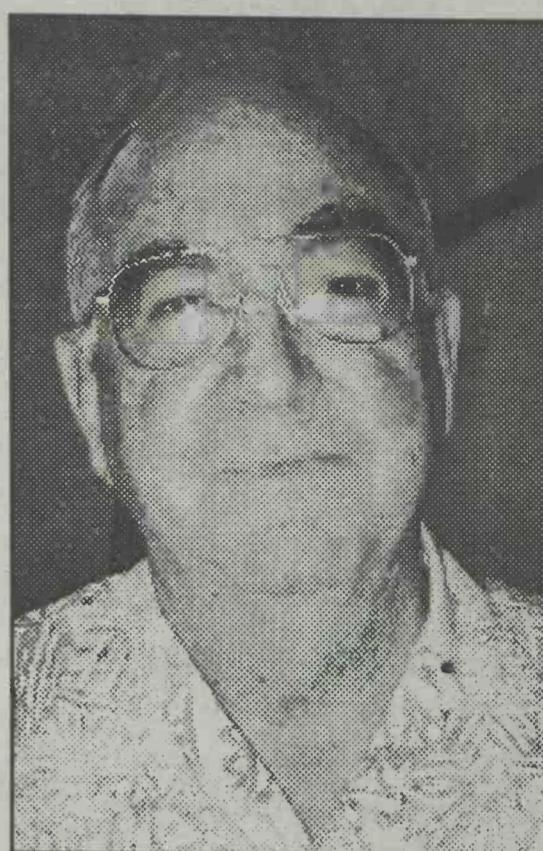
"It's the greed of the businessman, the corporate greed. They keep making money by paying sweatshop wages," he said. "And the directors of the companies are driving four-wheels (SUVs). But they do not have the social conscience to see that what they are paying to their workers, on their blood and sweat they are able to

live in large, air-conditioned houses, driving four-wheels, partying, going overseas on holidays with their friends, families. They don't want to lose the profit so they're paying their people less, a pittance actually."

One of the most striking examples of that is the mine operated by Australia's Emperor Gold Mining Company in Vatukoula in the northwest region of Viti Levu.



Elder Francis Sokonibogi says the Fijian chiefs were co-opted by the British and sold their people out.



Father Kevin Barr says the chiefs benefited themselves and not their people when they sold the land.

buildings have been abandoned by the company after an unsuccessful attempt to evict the workers early in the strike.

The children living there appear to be malnourished. Their parents desperately scratch out a living for their families any way they can.

Joseva Sadre, the union president, leads the 13-year-old strike. Scab workers, frequently relatives of the strikers, have kept the mine operating. Sadre's own son-in-law works in the mine.

"Vatukoula mining is the lowest paying mining industry in the whole world. At the time of the strike, it was \$1.65 an hour. Over 13 years of the strike, the wages have risen up to \$3.65," he said.

The company claims they fired these workers a long time ago and they are not on strike and not their responsibility.

"That's the company way of thinking, that we've been sacked," the union president said. "But to us, we're still in a walkout over improper mining because we've been in a dispute. We had to walk off our jobs because the conditions and the salaries and the living conditions are not to the standard. A high court said it's legal, the strike is legal."

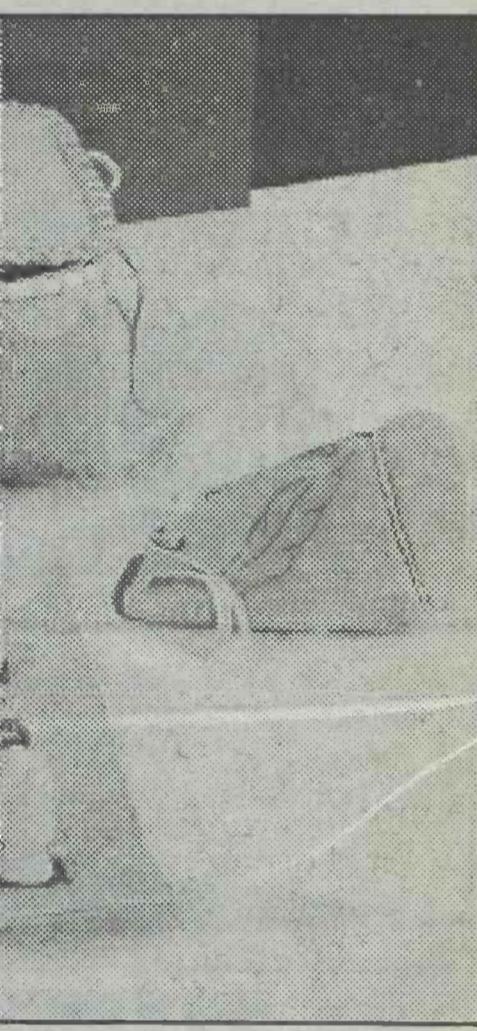
But, as Rajeshwar Singh pointed out, the labor laws in Fiji are inadequate to protect the workers.

"That's a big problem in Fiji. They don't have to care about us," said Sadre. "They just put us aside. We've been urging the government and asking them for assistance but they don't give any assistance to us. They just leave us here. I think the companies have more power than the minister of labor in this country."

Outside influences continue to create social problems for his people, said Francis Sokonibogi, a traditional Elder who has worked to organize the grassroots Indigenous people. In many cases, he said, the British didn't displace the chiefs, they co-opted them.

"You see, [the chiefs] are not owners of the land but they get the lion's share. It facilitates the administration. You talk to one person instead of talking to thousands. That's a method that Christianity brought in. Convert the highest chief and there is no more problem."

research and Native traditional carver (of Windspeaker) Aaron Mark that he uses to craft protecting him.



In the East—including a hawk warrior and Idaho, a chief of the Louis Confederacy—and the salmon and Tsonoqua, giant woman of the forest spirits away children to eat. board is a single piece of wood carved in the shape of a e, Turtle Island being a Native American name for North America.

Jacques Néwashish fashioned a figure whose beaded board—made by a woman in his community—can be rolled up and easily carried in a birchbark basket, along with the leather pouches that hold the pieces, a necessity in the nomadic lifestyle of his amekw people. Placed on starred squares, his chess—carved from moose antlers—turn their round faces skyward with hopeful expressions.

tell?

create it?

# Mary Louie, In her own words

The Elder's  
responsibility  
—balancing life.

It is not easy to balance it. A lot of people that come and they bring something, sometimes they bring tobacco and sometimes we have a lot of tobacco, but that doesn't help with our bills. It's OK. We don't mind that. We manage. But they have to realize that. We always have to protect ourselves. We always have to prepare. We always have people here. We always have to cleanse ourselves, purification. So to get ready for the people, there is a lot of things we always have to get ready. And tell them what they have to do. You know, if they can do it and if not. They will be back again. It's OK for them to come back two or three times, but they should learn what they need to do. We give them directions of what they need to gather to help themselves, but if it is something else, then usually we go and gather it and get it ready for them. There is a lot of them that don't know how to go out there and gather the medicine...

If they need to see someone, Indian doctor, then they need to pray on it. If they allow themselves to suffer for this length of time, then they will take the time that is needed to heal. It is up to the person.

The winter ceremonies and the summer ceremonies, I know a lot of them have been taken because of the government or because of the fear that has come to the Elders for the protection of their children or their grandchildren and themselves. A lot of them have gone underground in the bushes or in the woods to continue it and very few that we are aware of are still taught.

So a lot of them know of it and they still carry it in some manner. The right teaching has not been given because each one has a protocol to it. Each ceremony has a protocol. Even mine has a protocol. It has been neglected for some time.

When I was asked to bring it back, I was shown what to do because it was the spirits that showed me what I had to do. They showed me almost step by step. So if they want to learn bad enough, if they want to get help for their people and they are not sure who to go to, then they need to pray on it.

And sometimes they (the spirits) want to see how sincere they are so they will take longer, but they are shown, whether it's going to a ceremony or going to an Indian doctor for help or participating in a ceremony. They will be shown what to take and what to give to all of the keepers or to

the Indian doctor that they go see. So if they have the patience and they really want to help or they really want to learn, then they will be shown when the time is right. Then they will know when they have to go.

Because of the fast pace of life now there is so many that have really lost their ways, because of the urban or because of the religion. The religion really interfered with the people a lot and it's hard for them to balance it, because they are not sure what is, what it is that is making them sick.

And what I would call their Indian-ness... That is what I call a shumick. It starts bothering them even from the time of the beginning. We are given certain laws to abide by and there is certain rules we need to learn about and if that is not given at that time then we become a certain age, they have dreams, they have visions, they hear things, and if they don't talk about it to somebody then their fear is what are you taking for you to hear these things.

So they don't really know who to turn to, so they are at a loss. But if they pray on it, if they are sincere and want to know what it is and pray on it, they will be shown who to go to.

So they don't go and pick up somebody that they hear somebody say 'Oh, you can go and see this person to help you' and that person may not even know the teachings. . . It may have been something they have learned from the book. There are a lot of people that are picking up these books, because they are written and they are reading to learn and not going out and earning it. They are not earning it. They are not earning it. They are not being humble.

So if you want to earn it, you've got to go out and fast. You go swimming every morning. If you sweat, you go to the sweat house. You don't just use it just once every month, or once every three months or six months. You use it as a purification, a cleansing.

And there is two of them, there is one for the men and there is one for the women, and you are not really supposed to mix it, but it has been and that was my teaching was never to mix it, and I didn't know at the time what my grandmother said when she said you don't mix your sweats. I had no idea, because she didn't explain. As I got older, then I understood what she meant after so many years. I was just keeping that stored away.

So one of the things is if you are going to learn about your ways, you have to combine your heart and your mind together.



Mary Louie is from the Similkameen First Nation.

*The fear can drive you and control you and you need to get that fear out of your system because the Creator didn't give us that. He gave us love, respect and honor and caring and sharing.*

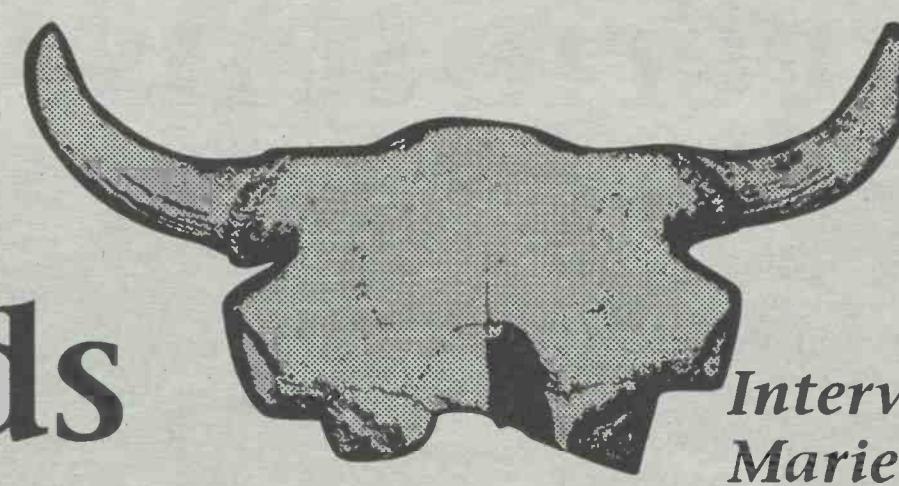
There is a young lady that always says the longest journey in your lifetime is from your head to your heart. So that's true, because we need to combine that and not just come from your head all the time.

Always listen to that inner voice, and eventually you will have a partner here to guide you through that, to guide you. So to never make fun of any ceremonies or the ways of other people, because each one is different and to respect it as you would respect the church. There is no difference, we all pray to the same Creator and

I have read the bible and all the teachings within that bible and even though it is written, it is still part of the teachings we have from our Elders, our teachers.

But the respect that the Creator has given us is all going to go away if we don't start respecting it again. Everything that he has made or given us is connected to us, whether it is the animals, the birds, the rocks, the plants, the trees, the water, the ground, mother earth, the air, the food. All of that was put there for us, so we need to have respect.

And teaching your children, having them sit at your feet when you go to meetings or go somewhere and that is part of their training. Once they are older, then they can work in the kitchen or split wood. Of course, that is not going to be much longer. That's going to be gone, but there is always things that are going to



Interview by  
Marie Burke

discipline that they had to go through within their growth, but as working as the team they need to think about that and work to accept it.

On non-Natives using Native ways

If they are not misusing it and they are humble to the Creator's children as they come and they use what they have to help the people and they don't set a price, it is up to the people to give and one of the things I really have to look at is what I call the shumick...don't look at the color. They look at what is in here (she points to her heart) and if they are sincere, then they say this is what I want you to do, to go through to help you with this. We have to look at it as with incarnation. They are sent back to do something. We also have to think about the children. There are a lot of children that are half-breeds and a lot of people make it hard on the children because they are half-breeds, and yet the shumick may choose them to carry on, whether it's the pipe, to gather the medicines, to gather food, the pipe tobacco. Each one of us has a job. They all can't do the same thing. So as long as they don't sell the medicines or charge a certain price, then it's OK.

If they start charging or selling then it will be taken away. Through the punishment of the spirits, if they mock it, they will get a spanking by it. . . If there is a intermarriage of different nationalities, then you don't share what you know with them. You don't get to learn if that is not meant to be. Just let them be. Because once they start learning they feel they are going to know more than you. It is the children that pay the high price.

Whether it is to help them, to assist them and diagnose something or by the medicines by looking at it 'OK, if your medicine don't work, then try this.' They have to remember that it is the medicine people that have to go out and gather it, because protocols are done as well. With the mothers coming in the deliverance, they should have the midwives there in hospital. They need to allow that to happen, instead of having it alone.

They need to help them also with having the grandmothers and the grandfathers there to help them work with the children when they are brought in, because they miss their families; helping them to be content, whether it is telling stories or praying with them. That is one of the things is that doctors will never understand, the medicine people, never be able to fit their shoes because they never have to go through the

(see Sacrifice page 25.)

## Since Essential

Hello folks. I just read your article Preservation and Education online at [www.ammsa.com](http://www.ammsa.com)

I believe that in order for an individual to heal, he or she needs to know where they came from. That's a big statement.

Just imagine how much an individual must endure to figure out who they are. Historically, the traditional knowledge here. Personally speaking, I have struggled through my search for myself. I grew up in an unhealthy environment (You name it. I experienced it). Holistically, I was like a tramp—no traditional teachings nor spiritual teachings. I have struggled through my physical, emotional, mental. I didn't even know the language. Our Elders tell us the Cree language is a spiritual language, just as other languages I'm positive.

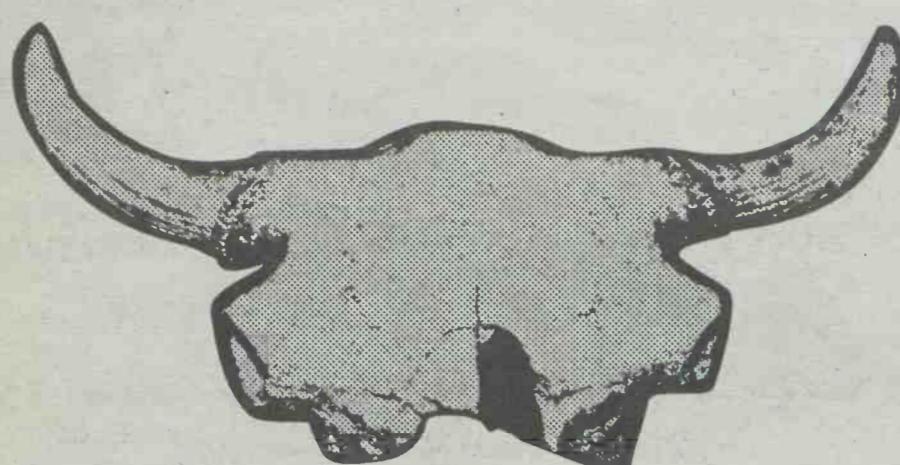
At some point, I left home. I didn't realize at the time

## Sacrifice

(Continued from page 24.)

A quick fix I call it. It's been a long time since I last wrote. You are impatient. You have to allow yourself to be patient to pray and ask 'I don't understand what is happening to me and I need to know. So if you guide me in the right direction, so I can find the person to talk to, if it's this one or these that will help me to understand what is happening to me. It quickly because I don't have the time to wait. If I'm supposed to do something, I need to know and I need the people to tell me.' A lot of people forget to pray and to say 'I can wait this long, and if you're ready, I'm here.' A lot of people forget that and they want a quick fix. They took them to put themselves in that state. So it's going to take time. It's like an onion, like you get a bad onion, and you peel off the bad stuff. It's the same because you need to get to that centre core where it's good stuff. So it works that way to you need to be patient...

If they are having problems with different things, whether it's dreams or visions or some



Interview by  
Marie Burke

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within their growth, but  
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it.

non-Natives using  
Native ways

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are humble to the Creator's  
plan as they come and they  
know that they have to help the  
people and they don't set a price,  
but to the people to give and  
not the things I really have to  
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truth...don't look at the color.  
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about the children. There are a  
lot of children that are half-breeds  
and a lot of people make it hard  
for children because they are  
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whether it's the pipe, to gather the  
cigarettes, to gather food, the  
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done something. They all can't do the same  
thing. So as long as they don't sell  
medicines or charge a certain  
amount, then it's OK.

They start charging or selling  
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Through the punishment of the  
Creator, if they mock it, they will  
be panned by it. . . If there is  
a marriage of different na-  
tions, then you don't share  
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Once they start learning  
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The shumick comes through  
the parents, the grandparents, the  
uncle, the great-great-grand-  
parents. It doesn't matter how far  
they go back because maybe they  
see something in that one.  
They want that one to bring  
them birth. They look in here  
(she pointed to her heart). We don't go  
through them. They choose us. And  
I feel bad about it because the white people are  
not doing it anyway. I feel bad about  
our people are so busy trying  
to keep up with the Joneses,  
however might be, that they  
forget their own purpose in life.  
They forget that they might have  
a commitment before they  
make a commitment. They forget that they made  
a commitment of who their par-  
ents are going to be. So whether  
they are raised by them or not,  
it's a commitment that they  
make and they have to carry it out  
because they are not to forget that.  
They are not to forget that.

Sacrifice your time 25.)

## Since last we spoke...

### Essential

Hello folks. I just read your article Preservation and Education online at [www.ammsa.com](http://www.ammsa.com).

I believe that in order for an individual to heal, he or she must know where they came from. That's a big statement.

Just imagine how much an individual must endure to find out who they are. Historically, the traditional knowledge is still here. Personally speaking, I have struggled through life in search for myself. I grew up in an unhealthy environment. (You name it, I experienced it.) Holistically, I was like a tramp—no traditional teachings nor spiritual teachings, neither physical, emotional or mental. I didn't even know my language. Our Elders tell us that the Cree language is a spiritual language, just as other tribal languages I'm positive.

At some point, I left home and I didn't realize at the time that I

began a life-long journey in search of me. I first began with all the unhealthy teachings I learned in my young life. I got tired of the lifestyle and started to grab anyone and anything I could to see if it was me. After being bankrupt in the soul, I came across a ceremony that was not of my tribe. I must be careful here not to criticize any other denomination or prayer organization as I've been taught that all prayers to the Creator are good. I continued the ceremony however, I found that I was not happy and I didn't belong.

I would share my experiences with Elders of what happened to me and where I've been. I agree that each tribe are given sacred ceremonies specific to their tribal location on Mother Earth. I believe that this would reflect the holistic health of the tribe in terms of the body to live in harmony with nature.

It wasn't long before I found my

## Sacrifice your time

(Continued from page 24.)

A quick fix I call it. It's because you are impatient. You have to allow yourself to be patient and to pray and ask 'I don't understand what is happening to me and I need to know. So if you can guide me in the right direction so I can find the person to talk to, if it's this one or these ones that will help me to understand what is happening to me. Make it quickly because I don't have all these years to wait. If I'm supposed to do something, then I need to know and I need the right people to tell me.' A lot of them forget to pray and to say 'OK, I can wait this long, and if you're ready, I'm here.' A lot of people forget that and they want a quick healing and yet look how long it took them to put themselves in that state. So it's going to take time. It's like an onion, like you get a bad onion, and you start peeling off the bad stuff. It's the same because you need to come to that centre core where it's good stuff. So it works that way too and you need to be patient. . .

The fear can drive you and control you and you need to get that fear out of your system because the Creator didn't give us that. He gave us love, respect and honor and caring and sharing. Sometimes it's easier to follow than to be a leader, and some would rather just follow. Because, well, he's the boss, he's in control. Let him find the solution and we can just sit and wait. And sometimes the solutions that they may find may be not what they want. So they need to get out there and do something instead of being a turtle and pulling their head in and sitting and waiting and waiting until eventually they got to go anyway.

If they are having problems with different things, whether it is dreams or visions or something

out of the ordinary happens and they don't know why it's happening, then they need to pray and ask the Creator. 'Show me who I can go to, talk to about this. It is really bothering me. I can't sleep. I need direction on it and bring someone into my life that can help me on this.' It is one of the things that they forget. All they know is that something has gone on and they feel that this person can help them and they go and unload with that one. . .

The fear can drive you and control you and you need to get that fear out of your system because the Creator didn't give us that. He gave us love, respect and honor and caring and sharing. Sometimes it's easier to follow than to be a leader, and some would rather just follow. Because, well, he's the boss, he's in control. Let him find the solution and we can just sit and wait. And sometimes the solutions that they may find may be not what they want. So they need to get out there and do something instead of being a turtle and pulling their head in and sitting and waiting and waiting until eventually they got to go anyway.

## Wendat woman vows to watch over remains

By Roberta Avery  
Windspeaker Contributor

MIDLAND, Ont.

She cried for her ancestors, who have been disturbed after

"I can hear them crying in anguish, so I will be here to get in the way if necessary,"

—Michele Bedard

by watching quietly were at times overcome by grief. About 15 or 20 people arrived each day. Some had come from Quebec, others from Six Nations near Brantford. There were also local Métis and Ojibway.

"We are the eyes and ears of those who cannot be here," Bedard, a member of the Indigenous Site Preservation Committee, said June 2, four days after the First Nations burial pit was discovered by a backhoe operator during the construction of a new \$6-million arena in Midland.

It's believed to be a Huron-Wendat ossuary and dates back to around 1650, said Dean Knight, an archeologist from Wilfrid Laurier University, who is overseeing the work at the site.

Bedard, a member of the Huron-Wendat nation, is confined to a wheelchair because of a bone wasting disease and heart problems. She heard about the discovery of the ossuary, containing the remains of an entire village of 300 to 400 people, through the Internet at her home south of Barrie.

"Something told me to check my e-mail on Saturday morning, before I even had my first cup of tea. I was devastated when I read the e-mail that was being passed among our people about the discovery."

The Wendats, one of the largest Aboriginal groups in Ontario before European settlement, have scattered across North America and now live in Quebec, Kansas, Illinois and Ontario. They believe that their people have two souls—one that moves on to the afterlife and one that stays with the body after death, said Bedard.

"So we can feel their pain at being disturbed."

It's especially upsetting that some of the remains were taken into the Huron Museum in paper bags, while others were part of two truck loads of fill dumped in a nearby park, said Bedard's son James Hyland.

"That's why we will be here every day until they are returned," he said.

The Cemeteries Act calls for the geographically nearest First Nation to be notified about the discovery of a burial ground, so initially members of the Chippewas of Beausoleil First Nation were called to the scene.

A Beausoleil Elder attended and conducted a tobacco ceremony as a gesture to let the spirits know that the disturbance was not intended.

Groups of natives who stood

quietly were at times overcome by grief. About 15 or 20 people arrived each day. Some had come from Quebec, others from Six Nations near Brantford. There were also local Métis and Ojibway.

David Grey Eagle Sanford, a Mohawk from Toronto, who acts as a liaison between the Huron nation in Ontario and the Huron-Wendat Grand Chief Wellie Picard, said it will be up to the Elders, chiefs and members of band council to decide what happens to the site.

Options include reburying the remains and declaring the site a cemetery or removing them to another site.

"There is some concern that this is such a public place," said Sanford, who rejects the suggestion that the site should be marked with a plaque.

"That could lead to people digging for souvenirs," he said.

The gravesite is at the edge of land belonging to the town and preserving the site will not impede the building of the arena, said Midland Mayor George MacDonald, who plans to consult the province about the procedure to have the site declared a cemetery.

"We will abide by the wishes of the Aboriginal people," said MacDonald.

Museum curator Jamie Hunter is struck by the irony of a "significant" archaeological site being found 25 metres from his office.

"I've been working here for 35 years and the sort of find archaeologists dream about had been under my nose all that time," said Hunter.

Hunter had high praise for the backhoe operator who initially thought he was digging through tree roots, but once he realized they were human bones immediately stopped digging and alerted Hunter.

"He was obviously paying attention. Any other backhoe operator might never have noticed at all."

Hunter said the bones will be carefully screened out of the fill dumped in the park and with the bones picked up around the site, which are being stored in the museum, will be respectfully returned to the site.

Meanwhile, Bedard will be watching to make sure that the remains of her ancestors are respected.

"I can hear them crying in anguish, so I will be here to get in the way if necessary," she said.

# hall of famer, family man

By Sam Laskaris

Whenever the name Ross Powless comes up, there's a good chance a conversation about lacrosse will ensue.

He didn't start playing the lacrosse until about the age of 12, but despite his late start in the sport, Powless became rather fond of the game.

He was a natural athlete and spent countless hours practising his skills. During his prime he captured a record four consecutive Mann Cups—the Canadian senior men's championships—with the Peterborough Timbermen from 1951 to 1954. He was also a two-time winner of the Tom Longboat Award, annually presented to the top Native athlete in Canada.

After his playing days, Ross turned to coaching. His résumé included a Canadian Senior B championship with the Brantford Warriors in 1968 and a Can-Am Lacrosse League title in 1969 with the Rochester Chiefs.

Another highlight included coaching six of his sons on the winning Ontario First Nations team that won a national title in 1974. A picture of that championship side had a special spot on Powless' living room wall.

But there was so much more than just lacrosse to Ross Powless, the legendary player who was a member of both the Canadian and Ontario lacrosse halls of fame, who died last month at age 76.

That's why there were three groups who deeply mourned his passing. They were family—the Powlesses, the lacrosse community, and the people of Six Nations, Ont., where he called home.

Nobody knew of the greatness that was due to Alex Ross Powless when he was born in Ohsweken back on

Sept. 29, 1926. Though he was given the name Alex, it never really stuck. Ross didn't think fondly of the name and preferred to use his middle moniker instead.

Born into a large family, Powless, the seventh and youngest child of Chauncay and Jessie Powless, would go on to have a considerably large family himself.

During their 55 years of marriage, Powless and his wife Margaret raised 14 children. They also had 27 grandchildren and seven great-grandchildren.

Their world was rocked way back in 1955 when son Victor died of pneumonia at age six months. The pair's first-born son, Gaylord, who went on to become a hall of fame lacrosse player himself, died in 2001. Another son, Greg, died last year.

The Powless' 11 surviving children are Gail, Gary, Audrey, Harry, Arlene, Richard, Darryl, Karen, Tony, Jeffrey and Jacqui.

Early in life, Powless experienced the pain of losing a loved one when his mother passed away. Soon after, he was sent to a residential school in nearby Hamilton where he received his first formal education. He stayed there for five miserable years, said family members, who say he despised the experience. The children at the residential school had to do without many things, including food, and Powless yearned for his life back at home.

Upon returning to his First Nation, Powless completed his Grade 10 studies before he left home again, this time to take an apprenticeship in carpentry.

Before long, he became a carpenter. And not long after that he became a foreman for a carpentry firm. His smarts and people skills assisted in his quick ascension in the working world.

Family meant everything to Powless. He stressed to all of his

children the importance of being fit and involved with various sports. He also preached about the importance of getting along with people—all types of people.

All of his sons played lacrosse. And though there was no organized league for women, some of his daughters would flirt around with a lacrosse stick and ball, showing off their talents.

Hockey, basketball and baseball were among the other sports the Powless children participated in and excelled at.

But Powless wasn't only concerned about the athletic welfare of his own offspring. He was a

driving force to bring youth lacrosse and hockey leagues to Six Nations.

During the mid-1960s, he even spent a term as the president of the Six Nations hockey league. Both the lacrosse and hockey leagues continue to prosper and have produced various stars over the years.

And his memory continues to live on since the Ohsweken arena was renamed in his honor.

Powless had played an instrumental role in the construction of the arena back in 1972 as a member of the rink's building committee.

He was an avid gardener and enjoyed teaching his children their way around a garden. He was also an avid fisherman and enjoyed shooting pool and playing cards.

He loved to read—everything. Gaining knowledge on a variety of topics was like breathing to him. That's why his storytelling sessions could keep audiences, young and old, captivated for hours.

When Powless was forced to give up his carpentry career because of wonky knees from years of playing lacrosse, he turned to another career. He became a housing inspector. He continued in that job until his retirement in 1991.

Powless' community involvement included serving about a dozen years as a band administrator with the Six Nations band council. He also served on the Six Nations recreation committee.

When family members knew the end was near for Powless, they brought Margaret, who has lived the past two years in a retirement home, to see him. The words exchanged between the two—how they loved each other and how that love could never die—brought tears to the eyes of the family and friends.

Though his time on earth is up, Ross Powless and his contributions to community and sport will forever live in the hearts and minds of many.



## NOTICE OF HEARING

APPLICATION NO. 1273113  
FORT MCMURRAY AREA  
HORIZON OIL SANDS MINE  
CANADIAN NATURAL RESOURCES

Take Notice that the Alberta Energy and Utilities Board will be present at the commencement of the hearing.

To File A Submission  
Any person intending to make a submission shall file one copy of your submission, in writing, to:

Bob Germain  
Alberta Energy and Utilities Board  
Applications Branch, Resources Application  
640 – 5th Avenue SW  
Calgary, Alberta T2P 3G4

Notes  
Any submission filed shall contain information:

i) the desired disposition of the application;  
ii) the facts substantiating the position; and  
iii) the reasons why the submitter believes that there are valid fide objections receiving further notice and/or without a hearing.

**Nature of the Application**

Canadian Natural Resources Limited (CNRL) proposes to construct a pipeline in the Fort McMurray area; to receive third-party access to the pipeline; and to process at third-party facilities. The project consists of approximately 100 km of pipeline, ranging from 11 to 13 inches in diameter, three upgrading trains, and associated utility infrastructure.

The project is designed to produce an upgraded bitumen product. Construction is expected to begin in 2005 and to be completed in 2007.

In support of its proposal and as part of the application, CNRL has prepared an Environmental Impact Statement (EIS).

**Additional Information**

To obtain additional information or a copy of the EIS, contact:

Canadian Natural Resources Limited  
Suite 900, 311 - 6th Avenue S.W.  
Calgary, Alberta T2P 3H2

Attention: Mr. Herb Longworth

Telephone: (403) 517-7168

Fax: (403) 514-7798

Email: herb.longworth@cnrl.com

Copies of the application and the EIS are available from:

Alberta Energy and Utilities Board

Information Services

Main Floor, 640 – 5th Avenue SW

Calgary, Alberta T2P 3G4

Telephone: (403) 297-8190

For information regarding EUB processes, contact:

Applications Branch, Resources Application

Bob Germain

Telephone: (403) 297-8553

Fax: (403) 297-8122

Email: bob.germain@gov.ab.ca

In accordance with Section 38 of the Environmental Assessment Act, this notice is issued at Calgary, Alberta, on June 9, 2003.



Ross Powless was a member of both the Canadian and the Ontario lacrosse halls of fame. The smaller photo is of Powless in the 1950s when he played for the Peterborough Timbermen.

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August 1, 2, 3 & 4, 2003

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- 3<sup>rd</sup> - \$2,500.00
- 4<sup>th</sup> - \$1,000.00

Jr. Men's & Jr.  
Women's based on  
number of teams  
entered.

### MEN'S B & WOMEN'S

- 1<sup>st</sup> - \$5,000.00
- 2<sup>nd</sup> - \$3,500.00
- 3<sup>rd</sup> - \$1,000.00
- 4<sup>th</sup> - \$500.00

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1-800-665-0987  
(705) 946-6300  
Fax: (705) 945-1415  
Email:  
gardenriver40@hotmail.com

Contact:  
Glen Chiblow  
(705) 759-5014  
(705) 942-0804  
Fax: (705) 759-0791  
Email:  
gchiblow@hotmail.com

Send Certified Cheque or Money Order payable to:  
Garden River Fastball Association • 65 Wolf Street • Garden River, ON P6A 6Z6

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**EUB Alberta Energy and Utilities Board**

640 Fifth Avenue SW Calgary, Alberta T2P 3G4

### NOTICE OF HEARING

**APPLICATION NO. 1273113  
FORT MCMURRAY AREA  
HORIZON OIL SANDS MINE  
CANADIAN NATURAL RESOURCES LIMITED**

Take Notice that the Alberta Energy and Utilities Board (EUB) will hold a public hearing of Application No. 1273113 at the Travelodge Hotel, 9713 Hardin Street, Fort McMurray, Alberta commencing on **Tuesday, September 2, 2003** at the hour of 9:00 a.m. All intervenors to this proceeding must be present at the commencement of the hearing to register their appearance.

#### To File A Submission

Any person intending to make a submission with respect to the hearing of Application No. 1273113 shall file on or before **August 11, 2003**. Send one copy of your submission, in writing, to the applicant at the name and address listed below and fifteen copies to the attention of:

Bob Germain

Alberta Energy and Utilities Board  
Applications Branch, Resources Applications  
640 - 5th Avenue SW  
Calgary, Alberta T2P 3G4

#### Notes

Any submission filed shall contain information detailing:

- i) the desired disposition of the application;
- ii) the facts substantiating the position of the submitter; and
- iii) the reasons why the submitter believes the EUB should decide in the manner advocated.

If there are valid fide objections received, this hearing may be cancelled and the EUB will proceed with the disposition of this application without further notice and/or without a hearing.

#### Nature of the Application

Canadian Natural Resources Limited (CNRL) has applied to construct and operate an oil sands mining, extraction and upgrading facility in the Fort McMurray area; to receive third-party oil sands material for processing at its site; and to produce and ship oil sands material from its site for processing at third-party facilities. The proposed project is to be located approximately 70 kilometres north of Fort McMurray in Townships 96 and 97, Ranges 11 to 13, West of the 4th Meridian. The proposed project includes an open pit, truck and shovel mine, four bitumen processing trains, three upgrading trains, associated utilities and infrastructure, water and tailing management plans, and an integrated development and reclamation plan. The project is designed to produce approximately 43 000 cubic metres per day of bitumen and approximately 37 000 cubic metres per day of upgraded bitumen product. Construction is scheduled to commence in 2004, initial production in 2007, and full production is expected by 2011. In support of its proposal and as part of this application to the EUB, CNRL has also submitted an Environmental Impact Assessment (EIA) report to the Director of the Regulatory Assurance Division, Alberta Environment.

#### Additional Information

To obtain additional information or a copy of the application contact:

Canadian Natural Resources Limited

Suite 900, 311 - 6th Avenue S.W.

Calgary, Alberta T2P 3H2

Attention: Mr. Herb Longworth

Telephone: (403) 517-7168

Fax: (403) 514-7798

Email: herb.longworth@cnrl.com

Copies of the application and the EIA report are also available for public viewing at the following location:

Alberta Energy and Utilities Board

Information Services

Main Floor, 640 - 5th Avenue SW

Calgary, Alberta T2P 3G4

Telephone: (403) 297-8190

For information regarding EUB procedures contact:

Applications Branch, Resources Applications

Bob Germain

Telephone: (403) 297-8553

Fax: (403) 297-8122

Email: bob.germain@gov.ab.ca

In accordance with Section 38 of the *Alberta Energy and Utilities Board Rules of Practice*, all witnesses must give evidence under oath or affirmation. Issued at Calgary, Alberta, on June 9, 2003

Michael J. Bruni, Q.C., General Counsel



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- Promote your scholarships, awards and internships
- Provide more job opportunities to graduates
- Recruit qualified Aboriginal talent
- Gain access to over 300 Aboriginal employment centres across Canada

## Aboriginal Employment Centres Benefit

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