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WINNING STYLE

Alexander Red Hawks dominate at the Canadian Native Fastball Championships and Men's A-division River Kings keep their streak alive.

Photo by Bert Crowfoot

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**ONTARIO SUPERIOR COURT OF JUSTICE
NOTICE OF CERTIFICATION AS A CLASS PROCEEDING
Court File No. 29762 (London)**

- TO:**
- All persons who attended the Mohawk Institute Residential School at any time between 1922 and 1969.
 - All parents and siblings of all persons who attended the Mohawk Institute Residential School at any time between 1922 and 1969.
 - All spouses and children of all persons who attended the Mohawk Institute Residential School at any time between 1922 and 1969.

This notice of certification is published by order of the Honourable Justice Roland Haines of the Ontario Superior Court of Justice in London, Ontario.

Please read this notice very carefully. It may affect your legal rights.

Representatives of the Class

Marlene Cloud, Geraldine Robertson, Ron Deleary, Leo Nicholas, Gordon Hopkins, Warren Doxtator, Roberta Hill, J. Frank Hill, Sylvia Deleary, William R. Sands, Rosemary Deleary, and Sabrina Yolanda Whiteye (the "Representative Plaintiffs") have begun an action against the defendants listed below. The action was started on October 5, 1998 in the Ontario Superior Court of Justice in London under the Class Proceedings Act, 1992. The Representative Plaintiffs allege that the children who attended the Mohawk Institute Residential School were subjected to a sustained, systematic program of physical, emotional and spiritual abuse while they attended the school and that they suffered damages as a result. They claim that those responsible for these damages must pay them compensation in an amount to be set by the courts.

In addition, a claim has been asserted for damages suffered by family members of students who attended the Mohawk Institute Residential School related to the intergenerational effects of such attendance.

The action was certified as a class proceeding by order of the Court of Appeal for Ontario dated December 3, 2004. Leave to appeal to the Supreme Court of Canada was denied on May 12, 2005. No further appeals regarding certification are possible. The certification order is therefore final.

The Defendants

The defendants in this action (collectively the "Defendants") are the Attorney General of Canada, The Incorporated Synod of the Diocese of Huron and The New England Company. The Representative plaintiffs allege in the amended statement of claim that the Defendants, either singly or together, were responsible for the operation of the Mohawk Institute Residential School and for the care of the students who attended at the Mohawk Institute Residential School. The Defendants deny any liability and are defending the action.

The Classes

The Court of Appeal for Ontario ordered that this action be certified on behalf of the following classes (collectively the "Class"):

- All persons who attended the Mohawk Institute Residential School between 1922 and 1969 (the "student class");
- All parents and siblings of all persons who attended the Mohawk Institute Residential School between 1922 and 1969 (the "siblings class"); and
- All spouses and children of all persons who attended the Mohawk Institute Residential School between 1922 and 1969 (the "families class").

If you are a member of one of these groups, you are a member of the Class and may assert a claim in this action. You need not assert a claim now. You need only decide now whether you wish to exclude yourself from this action. If you wish to remain in the action, you need not do anything.

The Action

The Court of Appeal for Ontario ordered that the following claims are asserted on behalf of the Class in the class proceeding:

- The claims for breach of fiduciary duty owed to members of the student class from 1922 to 1969;
- The claims for breach of fiduciary duty owed to members of the families class and siblings classes from 1922 to 1969;
- The claims for breach of aboriginal rights of the members of the student class from 1922 to 1969; and
- The claims for negligence of the defendants, but only between 1953 and 1969, not including claims based on vicarious liability.

The court has not yet determined whether the class proceeding will be successful or what damages should be awarded to the members of the Class. Further notices will be issued by the Court as necessary as the action progresses toward trial. You will be notified of the date of the trial.

The common issues certified by the Court of Appeal

The Court of Appeal for Ontario ordered that the following issues be certified as common issues for the class in the class proceeding:

- By their operation or management of the Mohawk Institute Residential School from 1953 to 1969, did the Defendants breach a duty of care owed to the students of the Mohawk Institute Residential School to protect them from actionable physical or mental harm?
- By their purpose, operation or management of the Mohawk Institute Residential School from 1922 to 1969, did the Defendants breach a fiduciary duty owed to the students of the Mohawk Institute Residential School to protect them from actionable physical or mental harm, or the aboriginal rights of those students?
- By their purpose, operation or management of the Mohawk Institute Residential School from 1922 to 1969, did the Defendants breach a fiduciary duty owed to the families and siblings of the students of the Mohawk Institute Residential School?
- If the answer to any of the above common issues is yes, can the court make an aggregate assessment of the damages suffered by all the class members of each class as part of the common trial?
- If the answer to any of these common issues is yes, were the Defendants guilty of conduct that justifies an award of punitive damages?
- If the answer to common issue (e) is yes, what amount of punitive damages should be awarded?

The trial judge who presides over the common issues trial will determine the answers to these questions. As of the date of this notice, it is not yet known when the common issues trial will be held. You will be notified of the date of the common issues trial.

Legal Representation

The Representative Plaintiffs have retained Russell Raikes of Cohen Highley LLP (London) and Kirk M. Baert of Koskie Minsky LLP (Toronto) (collectively "the Law Firms") to represent them in these proceedings. You need not contact either of the Law Firms at this time if you wish to remain in the class. You should keep them advised as to your up to date mailing address and phone number.

Judgment Binding on All Members of the Class

Any judgment ultimately obtained in these proceedings or any court-approved settlement that may be reached, whether favourable or not, will bind all members of the Class who do not opt-out.

Opting Out

You can opt out (i.e. withdraw) from these proceedings. You are entitled to opt out of the proceedings by delivering a written notice, which may be in the form of the opt-out coupon attached to this notice, to Cohen Highley LLP on or before October 1, 2005. Cohen Highley LLP's mailing address is set out below. If you do not opt out prior to this date, you will remain a member of the class and will be bound by any judgment or court-approved settlement that may be reached in these proceedings, favourable or not.

Your opt out coupon must be received by Cohen Highley LLP by not later than October 1, 2005.

Right to Participate

If you do not wish to be part of the class, you may still be entitled to participate in the proceeding. Such participation is subject to the court's approval. You may wish to obtain independent legal advice with respect to this matter.

Legal Costs

The Representative Plaintiffs have entered into a Retainer Agreement with the Law Firms with respect to legal fees. The Law Firms have

been retained on a contingency fee basis, whereby they will only be paid their fees in the event of a successful result to the litigation or a court-approved settlement.

This Retainer Agreement is subject to the court's approval. The amount of the legal fees paid to the Law Firms is also subject to the court's approval.

Cost to You

There is no cost to you. If the action is successful, or if a court approved settlement is reached, the legal fees will be payable pursuant to the Retainer Agreement described above. No class member, other than the Representative Plaintiffs, will be responsible for the legal costs of the defendants if the common issues trial is unsuccessful.

If the action is successful, the court will go on to determine how much the people affected should receive or how they should be compensated. The court will also determine how the damages should be distributed to or for the benefit of the people affected.

In addition to the above common issues, the action asserts claims which will require the determination of issues that are individual to members of the class, such as sexual abuse or the amount of damages payable to each class member. Those individual issues may be pursued after the common issues trial. If you decide to pursue those individual issues after the trial of the common issues, you may be personally responsible for the costs for those individual proceedings only.

Whether or not the action is successful, all members of the class who do not opt out will be bound by the judgment. This means, for example, that after this action is over, you could not start your own class action or individual claim for the same claims asserted in the common issues trial.

FURTHER INFORMATION

The Government of Canada has appointed the Honourable Frank Iacobucci as a Federal Representative to work with legal counsel for former students, including legal counsel in this class proceeding, as well as with the Assembly of First Nations and legal counsel for Church entities, to develop an agreement for a fair and lasting resolution of the legacy of Indian residential schools.

If you have any questions or concerns, please contact Cohen Highley LLP or Koskie Minsky LLP at the following address:

Mohawk Institute Residential School Class Proceeding

COHEN HIGHLEY LLP

Barristers and Solicitors
One London Place

255 Queens Avenue, 11th Floor
London, ON N6A 5R8

RUSSELL M. RAIKES

Tel: 519.672.9330

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Firm Website: www.cohenhighley.com

KOSKIE MINSKY LLP

Barristers and Solicitors

20 Queen Street West

Suite 900, Box 52

Toronto, ON M5H 3R3

KIRK BAERT

Tel: 1.877.398.0497

Fax: 416.977.3316

Email: mohawkclassaction@koskieminsky.com

Firm Website: www.koskieminsky.com

PLEASE DO NOT CONTACT JUSTICE HAINES OR THE REGISTRAR OF
THE ONTARIO SUPERIOR COURT OF JUSTICE REGARDING THIS CASE.
THEY WILL NOT BE ABLE TO ANSWER YOUR QUESTIONS.

OPT OUT COUPON

To: Russell M. Raikes
Mohawk Institute Residential School Class Proceeding
c/o Cohen Highley LLP
Barristers and Solicitors
One London Place
255 Queens Avenue, 11th Floor
London, ON N6A 5R8

I wish to opt out of the *Mohawk Institute Residential School* class proceeding. Signature: _____

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Address (Please print): _____

Postal Code: _____ Telephone: _____

You must opt out by October 1, 2005 otherwise you will remain a member of the class.

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Features**AFN launches class action lawsuit 8**

The Assembly of First Nations angered many when it announced it will bring a class action suit against the government for compensation for residential school survivors. Some contend that the suit will delay compensation issues already in the works for years, while others say it's all about control.

Missing women: No body, no investigation 9

When an Aboriginal woman went missing from her home in a bedroom community of Edmonton, the RCMP were notified. When a full month went by without any police search or effort to locate her, a couple of amateurs jumped in and with about three hours of phone calls found her within days.

Locked in a legal battle 12

The Metis National Council is suing its most famous and celebrated citizen. Former lieutenant governor Yvon Dumont may be on the hook for about \$47,000 if the council can prove he breached a promise not to run for a Metis Nation political office while serving as governor for the council.

APTN gets full renewal 14

It's official. APTN has another seven years on the air. Not only did the Canadian Radio-television and Telecommunications Commission give them the nod for their license renewal, they have increased their subscriber rate to 25 cents, giving them another \$10-to \$12 million to play with a year.

Mall security guilty of discrimination 17

A human rights tribunal in British Columbia has found the owners of a mall in Vancouver and the security force that protected it guilty of systemic discrimination against Native people and the disabled. One Carrier grandmother is proud to have been the one to bring the abuse to light.

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Our tobacco is sacred. First Nations in southern Alberta attempt to bring back the traditional use of tobacco and grow the sacred plant on their territory. Windspeaker visits Siksika Nation for a tobacco transfer ceremony.

[canadian classroom] 28

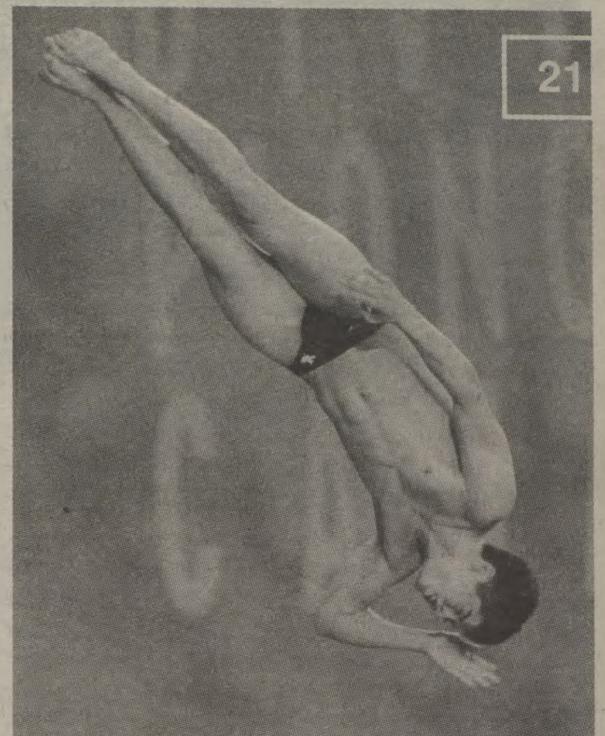
Can warrior societies exist in a post-9/11 world? The West Coast Warriors Society believes it can't and has announced it is disbanding. An high-profile arrest of three warriors on the Burrard St. bridge in Vancouver in June has others wondering about the future of Indian activism and protection of rights.

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Archie Jack, a respected member of the Penticton Indian Band, passed away suddenly in August leaving behind a lifetime of accomplishment, and challenges for others to carry on his work.

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

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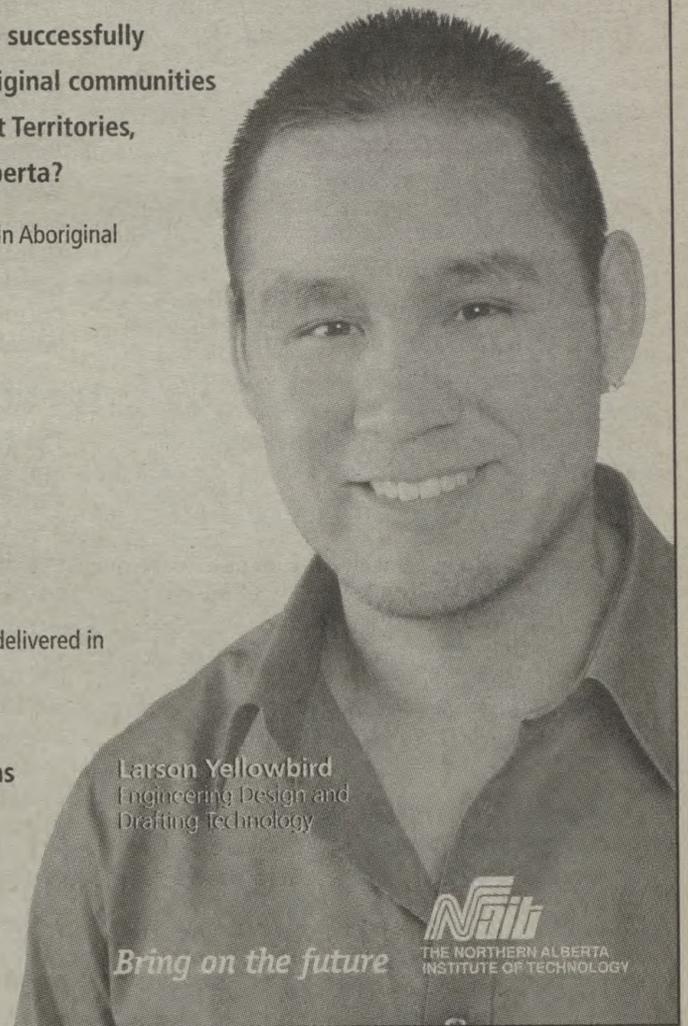
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Windspeaker

A bit of legal advice

Chief John Martin of the Gesgapegiag First Nation, chair of the Mi'kmawei Mawiomi political alliance of Mi'kmaq communities in the Gaspé region of Quebec, was moved to write a letter to the editor of *Windspeaker* this month that was unfortunately a little too long to print in its entirety.

We say "unfortunately" because Chief Martin's essay was quite informative and, in light of the Supreme Court of Canada ruling in the Bernard and Marshall cases, very timely and important.

He respectfully approaches the justices of the Supreme Court of Canada with a number of firm, but gentle reminders. He first gives the high court credit for its "leadership role in seeking justice for Aboriginal peoples in Canada" over the past 30 years.

"In many of its decisions it has proven to be far more informed and far more courageous than many of Canada's political leaders," he writes.

We believe he is correct. But, as Chief Martin also points out, there are two different worldviews at play here. We believe—as does the chief—that the Supreme Court has an obligation to fairly, impartially and dispassionately take both of those perspectives into account if true justice is to be attained.

We grant that this is a hugely difficult task for anyone; the job of stripping away the thick and murky veneer of ignorance, racism, self-serving lies and emotionally clouded self-deception that builds up over the decades and centuries and infects the history of a nation is monstrously difficult. Especially in what is all too frequently an "us versus them" environment where the descendants of the colonizers bring unconscious assumptions and biases to the table when they read (or write) the history of the interaction between their ancestors and the Indigenous peoples encountered back in the less enlightened times of the 18th century.

But who else can be trusted with this important task if not the people who have risen to the top of the legal system and have been appointed as justices on the highest court in the land.

It is not the role of the Supreme Court of Canada—the most learned, respected and accomplished jurists of their time—to perpetuate the mistakes of history.

As a Sagamaw (Mi'kmaq chief) Martin says he "amujpa gelusai" (has an obligation to speak, in the Mi'kmaq language).

What he has to say is simple, elegant and obvious to any Indigenous person living in the supposedly post-colonial world. The mainstream, Euro-centric view of history is severely tilted in favor of the relative newcomers to North America. It is not subjective, nor is it gospel. It was written by fallible men and women. No reasonable person would dispute that.

There are no Indigenous people on the Supreme Court of Canada and (though the National Post may prefer it that way) that means that the non-Indigenous jurists should bend over backwards to ensure that the Indigenous worldview gets proper consideration. If they don't, that's tyranny.

Unfortunately, we don't see the court doing that in the recent Maritime region logging decisions handed down in August. We see a court buying into the stereotypical images of naked, disorganized, nomadic savages, stereotypes that the bought-and-paid-for government expert witnesses sought to plant in their learned minds for political reasons.

As Martin points out so very gently and respectfully in his essay, the treaties reached between the British newcomers and the ancient, well-established and well-organized Mi'kmaq societies in the early 1700s were peace and friendship treaties, not surrender treaties. They were agreements between sovereign nations. The British needed peace with the Mi'kmaq while they concentrated on their battles with the French. The fact that an unjust and oppressive couple of centuries of colonialism has all but erased the memory of that fact is no reason for the court to not seek the truth. That's the Mi'kmaq point of view. It was presented to the court and it was discounted, if not ignored.

If the Mi'kmaq were simply granted the consideration that their worldview is every bit as legitimate as that of the colonizers, we think the decision would have been different.

And we, along with Chief John Martin, respectfully urge the court to give it another try. Why not a Bernard and Marshall Two? It's happened before.

—*Windspeaker*

Leader has it wrong

Dear Editor:

Re: "Ontario NDP leader wary of new approach"

As the new Minister Responsible for Aboriginal Affairs and one who has long had an interest in Aboriginal matters, I wish to clarify a number of statements made by Ontario NDP leader Howard Hampton about funding of the Ontario Secretariat for Aboriginal Affairs (formerly the Ontario Native Affairs Secretariat) in the July 2005 issue of *Windspeaker*.

Mr. Hampton stated that the Ontario government has cut the operating budget of the secretariat by 23 per cent. The annual budget for the Ontario Secretariat for Aboriginal Affairs has remained the same despite intense fiscal restraints. The 23 per cent cut referred to by Mr. Hampton reflects a one-time \$4 million payment for the Big Grassy and Wahta land claim settlements in 2004-2005. This \$4 million payment is not part of the annual operating budget of the secretariat and will not re-occur in subsequent years.

Mr. Hampton also stated that this cut "means the end for a number of programs." The Ontario Secretariat for Aboriginal Affairs has received an increase in its capital investment program for Aboriginal communities for 2005-06. The Aboriginal Community Capital Grants Program nearly doubled in size from \$1.6 million to \$3.1 million. This money will support the development of community and small business centres in Aboriginal communities. Overall, this means an eight per cent increase in the secretariat's budget.

In the area of programs delivered to Aboriginal peoples, the government of Ontario has increased spending in health and education. Funding for the Aboriginal Healing and Wellness strategy, a partnership between the Ontario government and 15 Aboriginal organizations, has increased its funding to \$38.3 million representing an increase of 15 per cent for a third five-year term. The Ministry of Training, Colleges and Universities provides more than \$7 million annually for programs and services to support approximately 7,200 Aboriginal post-secondary students through special-purpose grants for colleges and universities.

I would like to ensure that your readers have the correct information about the Ontario Secretariat for Aboriginal Affairs and Ontario's efforts to improve the quality of life for Aboriginal residents.

Yours truly,
Minister David Ramsay

Look to Canada's Native leadership

Dear Editor:

I have been following the Liberal government's choice of a new governor general with great interest.

The last one, Adrienne Clarkson, spent the taxpayers' money lavishly without any regard for the concerns of Canada's poor.

Now we are going to have a governor general whose loyalty to Canada is in question. Each day that passes we have new allegations of Quebec separatist leanings, which would destroy our country. Thank God for freedom of the press where we can express our views on critical matters such as this.

What a shame we cannot find an honorable Canadian to represent Her Majesty in our midst. When I speak of a Canadian, I am including the Aboriginals, whose people have lived in this land from time immemorial. We have plenty of respectable Native leaders in our communities who are working diligently for the betterment of our people and would excel as a governor general in this great land called Canada.

I am satisfied that there are Natives who would serve with pride, dignity and distinction. Why do we have to import our governors general?

Georgina Pelletier
Nipissing First Nation

Talk it up

Call us at

1-800-661-5469 ext. 401 and leave a message outlining your concerns on whatever topic you'd like. Or e-mail us at edwind@ammsa.com or write to the editor at 13245-146 St. Edmonton, AB T5L 4S8

Stand up for claims

Dear Editor:

I am just disgusted by the efforts of the Assembly of First Nations in resolving the shameful Indian Residential School issue. Bringing the message to survivors of Indian Residential School across the country, as if people will receive a cheque in the mail next spring.

I guess National Chief Phil Fontaine doesn't want to stand up to a government that is also funding his organization. He doesn't want to bite the hand that feeds him.

Aboriginal people have been waiting for far too long for any kind of redress to the atrocities that occurred to our people in this country and the racism, discrimination and genocide that continues today. It is like the land claims issue. They are keeping the people at the table in bread and butter, but to hell with the rest of us waiting for our land question to be addressed while we pay through the nose to be a part of the process.

It's the same BS our ancestors were fed. When are we going to stand up as Aboriginal people and assert our claim "lock, stock and barrel" as Nisga'a Chief Frank Calder said to parliamentarians in 1968.

More lies from the white man. Why do we even bother?

Marlene Trick
Tsimshian Nation

Kindness appreciated

Dear Editor:

I would like to thank Norman and Jerry who stopped on the 417 Highway in Ottawa at midnight on July 7. My son was in a single car accident and Norman and Jerry were the next vehicle by. They stopped, helped my son and stayed with him. Not only did they comfort him and stay with him until the police and ambulance arrived, they went with the ambulance to the hospital and stayed until his dad arrived. Unfortunately they did not stay long enough for my husband to thank them for the incredible kindness shown to my son and our family. This is why I am hoping that you could put a short note in your paper.

Debbie Ozeroff

Thanks for kindness

Dear Editor:

I would like to offer comment on the recent Supreme Court of Canada decision on Indians and Crown land wood.

For any Euro-Canadian court to pass fair, unbiased and just judgement on Canadian natural resources it must begin from the standpoint of: the land that now is known as Canada is the homeland of the Beothuk, MicMac, Maliseet, Mohawk, Ojibway, Cree, Haida, etc. It must also take into account that our homeland was acquired by Euro-Canadians through genocide, deceit, religion and theft.

The court must also take into account the fact that, since English is the language of the Euro-Canadian, it follows that all of those treaties, agreements, constitutions and/or laws are the work of said Euro-Canadians. All such documents were written to promote, maintain and protect the interests of Euro-Canadians and went against the interests of our people for obvious reasons.

Another thing that must be taken into consideration is the fact that those treaties between our people and the transplanted Europeans did not sign away any land or resources. They were simply treaties of peace and friendship.

What normally happens when nation states have a disagreement over disputed land/resources is that parties take the issue to an independent third party or tribunal which is where this issue rightfully belongs. All right-thinking, fair-minded and reasonable Canadians know in their hearts that this is true.

Dan Ennis
Tobique First Nation, N.B.

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The new hours are:

8:00 a.m. to 4:30 p.m.
Monday to Thursday (excluding holidays)

The status card office, as well as reception for Indian and Northern Affairs Canada, will both now be conveniently located in room 162 (main floor) of Canada Place.

If you have any questions or concerns, please drop by or call our main reception line at 780-495-2773 or toll-free at 1-800-567-9604.



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Cash Down: \$ _____

Name: First _____

Middle _____

Last _____

Social Ins # _____

Date of Birth: M _____ D _____ Y _____

Marital Status _____

Name of Band/Reserve/Metis Settlement _____

Treaty # _____

Current Address _____

City _____ Province _____

Postal Code _____ How Long? _____ (years)

Rent (monthly)\$ _____ Mortgage\$ _____

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AFN launches class action lawsuit

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

National Chief Phil Fontaine called a press conference on Aug. 4 to announce the Assembly of First Nations (AFN) would launch a class action lawsuit against the federal government on behalf of residential school survivors.

The statement of claim was filed with the Ontario and Alberta courts the next day.

AFN sources say the announcement came just days after a letter was received from the ministry of Justice stating there would be no guarantee the AFN would play a central role in the implementation of the federal government's compensation plan for school survivors, no matter what it may have said in the political accord signed by the national chief and Deputy Prime Minister Anne McLellan in May.

There was no mention of that letter during the press conference. Sources close to the Fontaine administration say the national chief does not believe it is in the best interests of survivors to take on the government directly in public. The national chief passed up several opportunities to criticize the government. Instead, he repeated a few key talking points throughout the press conference.

"We have filed a class action



Anne McLellan



Phil Fontaine



Vaughn Marshall

suit because we want to secure a place at the table," Fontaine said. "We want to establish some certainty in the process, that the views of the Assembly of First Nations will be considered as an essential matter in whatever agreement is concluded."

It appears, based on the number of times the national chief mentioned the need to "secure a place at the table" and that the AFN's views must be considered "essential" or "central," that there might be some doubts as to whether that's what will happen. But when questioned about this, he stayed away from suggesting he anticipated trouble.

He was asked if the lawsuit shouldn't be interpreted as a sign there's a lack of trust in the federal government.

"No," he replied. "This is really

about ensuring that higher degree of certainty that commitments that were made are considered in the same light that we are considering them."

Fontaine admitted the AFN did not have rock solid, unquestioned status as a stakeholder in the current negotiation process that will lead to an eventual compensation plan. He said the lawsuit was designed to remedy that.

"We want to go beyond consultation. We actually want to be engaged in the negotiations around all of the elements around this issue. We're not convinced that our place at the table is as secure as other interests at the table and we felt that we had to do this," he said.

The national chief said the AFN lawsuit would be seeking \$12 billion. The people making up the class include all living survivors

and all First Nation community members. Fontaine, who will be one of the representative plaintiffs in the action, estimated that would involve close to 750,000 people.

"We're talking about the people I represent, First Nations' people, as well as other Aboriginal people we wish to invite to this process," he said.

While there has often been controversy about just how representative the AFN is—some say that it is only the lobbying presence in Ottawa for the more than 600 chiefs across the country who represent the true First Nation governments—Fontaine claimed he represents all First Nations people.

"We negotiated the agreement with the federal government. By 'we' I mean the Assembly of First Nations. There are a number of

significant commitments in the political agreement and we believe that those commitments will be honored by the federal government," he said. "As you know, they're represented in this process by Mr. Justice Frank Iacobucci. The Assembly of First Nations is not the only party at the table. There are other interests represented at the table. We are the only party that represents government. The political agreement that was concluded on May 30 was government to government. The Assembly of First Nations representing First Nations governments and the federal government."

One might have expected the legal community to be angry about the AFN lawsuit, which could be seen as an intrusion into their jurisdiction. But Calgary lawyer Vaughn Marshall, who said he was speaking on behalf of his clients—620 claimants from the Blood and Peigan reserves—and not as an official spokesman for the consortium of lawyers involved in the Baxter class action, criticized the AFN decision to litigate based on the idea that it represented the interests of chiefs rather than all First Nation citizens. Marshall has been involved in residential school litigation since 1997. He is also involved in the Baxter class action. He said his clients just don't see the AFN as their representative.

(see Compensation page 13.)

Feds to contain costs on self-government deals

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A leaked memo appears to reveal that bureaucrats at the highest level of authority in the federal government are issuing orders to keep spending on Aboriginal matters as low as possible, despite the recent promises made by politicians "to close the gap between Aboriginal and non-Aboriginal Canadians."

And, in one case, officials in the department of Indian and Northern Affairs Canada's (INAC) implementation branch discussed imposing new and lower limits on self-government agreements that have already been negotiated.

Known as the "central agencies" or simply "the centre" within government, senior bureaucrats at the Ministry of Finance, Treasury Board, the Prime Minister's Office and Privy Council Office oversee all the line departments and ensure that government policy is followed in all parts of government.

The memo, authored by a senior INAC manager in the self-government implementation branch, recaps a recent meeting held to discuss "what central agencies will be expecting

regarding adjustors in future agreements."

Adjustors in self-government agreements set out limits on funding that will vary over the years as factors such as population, inflation or the cost of providing services change.

Brian McCoy, director of INAC's fiscal policy directorate, attended the briefing session with federal self-government implementation negotiators to deal with concerns raised by the central agencies.

The memo's author reveals that officials in INAC's self-government branch are working on a memo to cabinet (MC) that will contain a detailed request for new funding to carry out the commitments made by the government in First Nation self-government agreements.

MCs are the way that the various government departments put their plans forward for approval at the highest level of government—the cabinet.

"[As] part of the sustainability MC (which is an effort on [self-government] branch's part to obtain new incremental funding for implementation of self-government), central agencies have pointed to the need to restrict cost increases that are forecast to be associated with self-government," the memo reads.

As bureaucratic discussions about the final wording of the MC were conducted, the central agencies informed the INAC officials that cost certainty could not be attained if funding amounts were allowed to rise as the population of the community under self-government rose over time.

"In response to this pressure, Brian's shop has come up with the following proposal to bring cost certainty to the incremental costs of self-government, and which has been proposed to central agencies. Limit the overall adjustor based on price plus population growth up to a combined total adjustor of not more than 3.5 per cent [and place] a numerical upper limit on the adjustor based on price (say, three per cent)," the memo read.

The proposed approach developed by the fiscal policy unit also called for government negotiators to propose slightly higher initial levels of funding that would then fall significantly in later years.

The plan called for "a downward sliding scale of the governance top-up from the current fixed amount of eight per cent to an initial amount of 12 per cent, sliding over time down to five per cent by year 17, and staying at that level thereafter," the memo reads. "Brian believes that this package will meet the needs of central

agencies in terms of cost containment, and will also allow for deals to be made with First Nations, with extra emphasis on the higher governance levels when these First Nations (presumably) need it the most."

The self-government implementation official asked the fiscal policy director a number of questions at the meeting, the memo said.

"How would this change in approach be implemented in the context of renewals where near-full price and population has already been applied (and I explicitly mentioned Yukon)?"

The answer provided by Brian McCoy was: "Under a renewal, it was most probable that the adjustor would need to be lowered to the maximum of 3.5 per cent."

When asked how INAC negotiators would "operate in contexts where price and population had already been offered at the table," the memo stated that "Brian didn't really have much of an answer to that. But I suspect that we might have had bad faith negotiating issues if we were to try and 'retroactively' get an adjustor back to 3.5 per cent from 'full' price and [population], if that has been offered anywhere (Meadow Lake Tribal Council?)."

The implementation branch manager wrote that reining back First Nation expectations years after a self-government agreement had been finalized would not be easy.

"The governance amounts are typically included in the [financial transfer agreements] which have a term of five years. If we have a governance amount that declines over a 17-year period, that will require negotiators to impose reductions in these amounts at the renewal negotiations at years five, 10 and 15. That could be quite a challenge."

In summing up, the memo's author revealed that funding is expected to be approved, once the central agencies concerns have been addressed and cabinet approval achieved, in the fiscal year 2006-07.

"Needless to say, this will have some fairly significant impacts on how we negotiate with First Nations, and will also impact on renewal negotiations both in the short-run (Yukon) and in future renewal negotiations where the increased governance amount will need to be lowered. If approved, these changes will presumably be implemented at the same time that the new funding will flow from central agencies, which is supposed to be in the 2006-07 fiscal year."

Missing women

No body, no investigation

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

It only took a couple of days for Danielle Boudreau and Bekkie Fugate to find Teri-lynn House once they started looking in early August.

House had been reported missing to the RCMP detachment in Devon, a small community just outside Edmonton, more than a month previously. Her mother, Melanie House, was concerned that her daughter, who has been fighting an addiction, had run away to Edmonton and ended up on the streets. Teri-lynn was eventually found safe in Cranbrook, B.C., but, given the fate of many other missing Native women, her safety was never a sure thing.

Boudreau, a 30-year-old Native woman who has beaten a cocaine addiction, became known to *Windspeaker* in 2001. She had discovered an especially degrading Web site based in Calgary that posted sexually explicit photos of Native women who clearly were living the hard life on the streets. Boudreau recognized some of the women from her days of partying in the seedier bars in downtown Calgary and worried that the Web site operator might be a budding serial killer who would grow bolder as time passed. She went to the media after becoming frustrated by the lack of interest in the matter on the part of the Calgary police.

She was still in recovery and was not identified in our December 2002 story about the Web site, but she played a key role in the story that was the first to draw national attention to the fact that a disproportionate number of Native women are missing across the country. Some activists say as many as 500 Native women are presently unaccounted for.

We also discovered, while talking to a variety of experts for that story, that there is a class of offender that preys on the marginalized women working the streets in Canada, enabled by the attitudes and biases of mainstream society. The experts told us then that these criminals take advantage of the fact that the public and police have less interest in prosecuting crimes against prostitutes than those crimes that are perpetrated against other citizens.

Since the *Windspeaker* story, several other national media outlets have looked into the problem. Books have been published on the subject. The Pickton case in Vancouver, where Robert Pickton has been charged with the deaths of more than a

dozen prostitutes, most of whom are Native, is proceeding to trial. In all cases, evidence has emerged showing the police were slow to act.

It was only recently that the RCMP admitted there appears to be one or more serial offenders stalking the strolls of Edmonton. Twelve sex trade workers have been found dead on the outskirts of the Alberta capital over the last 17 years. Most of the victims have been Native women.

On Aug. 11, the RCMP added 10 more investigators to Project KARE, a special task force established in 2003 involving the Mounties and the Edmonton Police Service that is looking into the cases of these murdered women (bringing the total number of officers to 35). Project KARE has acknowledged 70 victims across the Prairies who lived a "high-risk lifestyle." Many other potential victims are listed simply as missing.

Located within days

Boudreau's friend Fugate, 22, is a non-Native woman from the small farming community of High Bluff, Man. Outraged by the fact that authorities and the community at large seem to care less about dead prostitutes than about other dead women, she started up a Web site—<http://bekkie.proboards52.com>—in early August. On that site, people share information and do what they can to help missing women or their families.

Neither Boudreau nor Fugate has ever been involved in prostitution. Fugate joked that her small town childhood was "all butterflies and kittens," but added she can't sit idly by while some lives are deemed less important than others.

After the Devon RCMP had the file on Teri-lynn for more than a month and had produced no results in locating her, Boudreau said she spent just three hours networking on the phone before finding her.

"Sunday we met up with her mother and Wednesday they spotted her in Cranbrook. All that time the police didn't do anything. After we found her they made it out that they'd worked so hard on finding her when in all actuality they'd basically told [her mother] that unless there's a body they weren't going to investigate," said Boudreau.



Danielle Boudreau and Bekkie Fugate want to help families locate their missing loved ones, those whose cases have been ignored by police.

"No body, no investigation" was also the response the women received from Project KARE investigators when they volunteered to go out scouring the fields on the edge of Edmonton looking for the bodies of other missing women.

At-risk on the streets

Both women noted that the media, the general public and the police did not wait for bodies in a couple of recent cases where middle-class Caucasian women were reported missing. In two high profile cases—one in Edmonton and one in Toronto—great effort was put into searches and, once remains were found within a matter of days, even greater effort was put into raising money for trust funds for the victims' families.

Fugate said that admirable response should not be reserved for only some victims.

"I'd see headlines like: 'Prostitute slain.' And the story was, 'Yeah she was murdered but she was a prostitute so it's OK.' And I thought that wasn't right," she said. "People keep asking, 'Is he going to graduate to killing more respectable people?' Well, who cares? He's killing people. It doesn't matter if he's killing a housewife or a sex trade worker. They're people. They don't deserve to die."

So she went on the Project KARE Web site's electronic forum and, when Boudreau posted the mother's complaints that police were not actively searching for Teri-lynn House, she got an idea.

"I thought, 'How hard is it for us to take a couple of hours on our day off, go out there, talk to her, get some information and make some phone calls.' From there, we were really high off the fact that we had found her within a couple of days and we wondered, 'What if we can do this again and again and again?' Why not? It just makes us feel

really good to help someone who isn't able to get the help they need," Fugate added.

It's more personal for Boudreau. She knew several of the Edmonton murder victims, including Rachel Quinney, a 19-year-old whose body was found outside the city in June 2004. Quinney was married to Boudreau's best friend's older brother. She knew the Quinney family when she was growing up.

A personal loss

"The day they found the body I was on the phone with [her best friend] and she said 'I've got a call on the other line.' I said 'I'd wait. She came back on and said, 'You know that body they found? It was Rachel.' I couldn't believe it. I remember her as little Rachel. I was pretty broken up," Boudreau said.

The two women have asked the police to let them help them search for other missing women. Their requests have been denied by investigators who worry that untrained amateurs could contaminate a crime scene and destroy important evidence.

"What's the difference between us coming across something and someone walking their dog?" Boudreau asked. "Teach us what to do. If you guys don't have the manpower to do it, we'll go out in our spare time and then at least something's being done. Have the police ever found any of the bodies or has it always been someone stumbling across something?"

"Give us a day's training or send a police officer with us. Have someone with us so that you know we're not doing anything to mess up the case," Fugate added. "And we'll go out and do whatever needs to be done. I just don't understand why they're not willing to even attempt to help."

But the differences in the level of public sympathy for middle-class victims versus desperate, impoverished and frequently drug-addicted victims who are forced into prostitution to survive remains glaring—and hypocritical, the two women said.

"The thing about prostitution is it all comes back to religion, basically. Sex is known as a sin," said Boudreau.

Boudreau knows well that young girls flee the much-publicized economic and social problems back home on the reserve in search of a job or an education. They come to the cities and—for a number of reasons, not the least of which is racism—frequently find themselves unemployed and struggling. Cheap and highly addictive drugs like crystal meth and crack cocaine are a rapidly spreading scourge in the inner cities where these desperate people almost always end up. Prostitution all too often becomes the only way to survive. And even then, poverty increases the chances of tragic death.

"Prostitution isn't illegal. Solicitation is illegal, which just seems silly to me. But if prostitution is legal, then why not get these women into somewhere safe? These women that are on the street, don't make them pay \$1,700 a year to register themselves as an escort," Fugate said.

That's the approximate cost of a license to run an escort service in Edmonton. The money is payable to the city. Also required is a criminal record check. If you've been convicted of solicitation, you get rejected and you get to stand on a street corner with all the dangers that brings. But if you've got \$1,700 a year for a city license you can be a great deal less marginalized and a whole lot safer.

Monica Valiquette has operated an escort service in Edmonton for 27 years. She told *Windspeaker* the city fathers know what goes on in these businesses they regulate and license.

For the community to look down on prostitutes while taking their money is pure hypocrisy, she said. And city regulations that allow only those that have the \$1,700 a year and have managed to avoid conviction to have the relative safety of escort work makes the city complicit in the harm that befalls those forced to work the streets, she added.

"I just feel the communities have blood on their hands," she said. "There was a case a few years back where one of the girls was suing the city for living off the avails of prostitution, but it just turned into a mess in the courts."

Chiefs at odds with women's association

By George Young
Windspeaker Staff Writer

COLD LAKE, Alta.

Alberta chiefs of treaties six, seven and eight took issue with the Native Women's Association of Canada (NWAC) at a recent special assembly where they passed a resolution calling for the federal government to reduce funding to the women's organization.

The resolution supports legal action against NWAC. The chiefs want the organization to prove it has the mandate and authority to represent Indian women. The resolution also states that the Alberta chiefs do not believe that NWAC represents the women of their territories. The resolution asks for funds from NWAC to be redirected to Indian women as represented by the chiefs of Alberta First Nations.

The mover of the resolution was Chief Joyce Metchewais of the Cold Lake First Nation.

"I was given the resolution by the Advisory Council of Treaty Women of Alberta," she said. "What they are getting at is that they get so little funding and they do a lot of work, and I can speak as a chief that I know the amount of work that they do."

"They are the best advisory group to the chiefs. Any time there is a new bill coming up that is going to affect us they critique it and they do a super job of it," she said.

Assembly of First Nations (Alberta) Regional Chief Jason Goodstriker sees the issue as one of a lack of support for NWAC from the grassroots level.

"Under Aboriginal regimes there is no reporting mechanisms that tie into the Alberta chiefs,

which is where I see the central difficulty in this situation in Alberta," said Goodstriker. "Until some sort of protocol agreement is in place there is going to be a difference of opinion on how funding reaches the various organizations that are out there," he said.

Helen Gladue is a spokesperson for the Advisory Council of Treaty Women of Alberta. Gladue contends NWAC does not really have anybody who sits at the national level from Alberta.

"That is what our members have stated over and over again to us," she said.

No one from the NWAC national office could be reached for comment, but Ruth Kidder, the president of the Alberta Aboriginal Women's Society, the NWAC affiliate in the province, spoke with *Windspeaker*. Kidder sits on the national board of NWAC representing Alberta. Kidder's office is located in Peace River, and she volunteers her time to the society.

Kidder said her women's association receives funding totaling \$241,000 from NWAC, which it uses to fund education and job training for urban Aboriginal women in Alberta.

Kidder said women applying for the funding include members from treaties six, seven and eight, as well as Metis and non-status Aboriginal women.

"When we get a phone call from a First Nation person, we don't ask if they are from treaty seven, six or eight; we don't do that," said Kidder. "We represent all Aboriginal women in Alberta."

Kidder said funding from NWAC is based on the population of the province.

"It's a pitiful amount when you consider the work we have to do," she said.

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New youth magazine set to launch

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON

It's a partnership of the First Nations University of Canada's Indian Communication Arts (INCA) department, MGM Communications—a Saskatoon advertising agency whose majority owner is the Battlefords Tribal Council—and the Saskatchewan region of CanWest/Global.

It's set to launch in late September. It's now called *Shout*, since the name that was originally proposed—*Shift*—was already taken. And it's an 80-page, glossy Aboriginal youth magazine that will be published 10 times a year and distributed right into classrooms in every high school in the province with help from the Regina Leader Post. It will be free of charge to Aboriginal youth.

As the preparations for the launch were underway throughout the spring and summer of this year, two Aboriginal publishers in Western Canada began to wonder if they would be faced with the prospect of competing head-to-head with a media giant.

Leslie Lounsbury publishes *Say*, a magazine for Aboriginal youth, from her home in Winnipeg. Saskatoon resident Chris Ross publishes *Rez-X*, another youth magazine.

Both were approached in the spring by *Shout* employees. Each attended meetings with the management team of the new magazine.

Upon hearing that CanWest, whose flagship publication *The National Post* has never been very friendly to the Aboriginal viewpoint, was about to enter



Michelle Hugli is the editor of the new Can West youth publication designed for young people age 14 to 18.

the world of Aboriginal publishing, both Ross and Lounsbury couldn't help but wonder if they were about to become the victims of 21st century economic colonialism.

Windspeaker decided to find out first-hand. We met with the management team of *Shout* in Saskatoon on Aug. 18. As soon as the meeting started, Greg McLean, the publisher of the *Regina Leader Post* and CanWest's Saskatchewan general manager, made it clear that this was an initiative he entered into in Saskatchewan only and it was not something that originated at corporate headquarters in Winnipeg.

Lounsbury said she was told the same thing.

"When they're saying it's really not CanWest, it's the *Leader Post*, well . . . they're owned by CanWest," she said.

Ross turned down an offer of employment with the new magazine. He intends to keep putting out *Rez-X* even if it turns out that he is severely out-gunned.

The most important aspect of his magazine, he said, is that it's

owned by youth.

"There's no Aboriginal youth ownership. Yeah, you've got MGM and FNUC but . . . young people don't own it," he said about *Shout*.

Shout editor Michelle Hugli, a mid-20s woman of Saulteaux heritage, may not own the magazine, but she said she wouldn't have come on board if she didn't have complete editorial control.

"When I came on board, that was very important to me," she said. "It was important to me as an editor. I asked, 'Who has final say?' And everybody in this room looked at me and said, 'You do.'"

Recent events in the province make that an important consideration. When the Federation of Saskatchewan Indian Nations (FSIN) was angered by critical comments made by John Lagimodiere, the publisher of Saskatoon Aboriginal monthly *Eagle Feather News*, the political organization cancelled ads in an attempt to punish the paper. *Windspeaker* asked whether the tribal council that is part owner

of *Shout* couldn't attempt to influence the content and hurt its credibility as an independent voice.

MGM Communications President Paul O'Byrne said simply that he, the tribal council's representative on site on a day-to-day basis, has no say in the editorial content.

"I report to a board of directors. I don't have editorial content. My role is to create mentorship. Editorial content comes from First Nations U and Michelle. That was designed right from the get go," he said.

Shannon Avison is the department head at INCA. She said the two Aboriginal youth magazine publishers have nothing to fear.

"I think this is an opportunity to do more. We've met with Chris and we've met with Leslie and they've been clear about what they see as the impact this is going to have with them. I think neither of them would say they're doing everything that needs to be done. So there's still an opportunity, there's a market that needs more. There's a group of people in this society that has a need for more information, a wider variety of information. The market is not saturated," she said. "Chris is a young entrepreneur, a real role model. What we don't want to have happen is that we destroy an emerging industry, an emerging entrepreneur. We're very cognizant about that."

O'Byrne believes there's plenty of room in the market for all the magazines.

"We're not here to squish anybody. That's not the issue here. We're giving choice. Don't get me wrong, *Say's* doing a great job and we're not going to hurt them," he said. "We're finding that our young people are saying, 'We want more.' The

distribution, it's not getting to everybody. Each one of those magazines is doing a great job. They've had their successes and I think they will continue to have their successes. What this is doing is adding on."

McLean said there's a number of sound business reasons for the CanWest dailies in Saskatchewan to connect with the Aboriginal readership.

"It's a bit self-serving here in regards to the newspapers across the province. The newspapers have not been doing a very good job in reporting on Aboriginal issues, admittedly so. Not from the fault of not wanting to but from the fault of not being connected or networked enough to do that. And we recognize this is an opportunity to connect ourselves with our future," he said. "We have a responsibility to both the city communities as well as the provincial communities. And here we are today. From a self-serving standpoint, we learn a lot. The newspapers learn a lot."

Hugli said *Shout* is going mainly to high school students, targeting kids between the ages of 14 and 18.

"We're looking at sports, entertainment, fashion and style issues as well. We'll have feature stories highlighting Aboriginal role models and people in the community that are doing fun and interesting things. We'll have horoscopes, crosswords, things that are fun and exciting," she said. "We're putting out a youth publication with an Aboriginal twist. It's going to be showcasing a lot of young Aboriginal people doing fun things and the mainstream magazines don't have that right now. It's a lot of famous pop stars; it's a lot of . . . mainstream is really the one word that applies best."

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[news]

Locked in a legal battle

By George Young
Windspeaker Staff Writer

OTTAWA

The Metis National Council (MNC) and the former lieutenant governor of Manitoba are going to court.

The MNC is suing Yvon Dumont for \$47,000. The sum represents monies paid to Dumont while he was governor of the national council.

Dumont is the former president of the MNC (1988-1993), and the former president of the Manitoba Metis Federation (MMF), serving from 1984 to 1993. Dumont served as lieutenant governor of the province from 1993 to 1999. He became governor of the MNC in 1999, but ran for MNC president in 2001 while still holding the position, a ceremonial, non-political, non-partisan office.

Jason Madden, MNC legal council, said the position of governor was created with Dumont in mind after his term of lieutenant governor. Dumont accepted the position, but there were no written terms of reference for the role.

Dumont lost the 2001 election and continued his duties as governor.

Madden claims that written terms of reference for the position of governor were then prepared by the MNC and Dumont. The lawsuit is based on Dumont's violation of an agreement not to run for any political office when he agreed to serve as governor, he said.

Madden provided *Windspeaker* with a copy of a letter written by Dumont dated Jan. 22, 2001 addressed to Gerald Morin, then-president of the MNC.

"Although acceptance of the offer as it stands means that I

must remove myself from the possibility of holding office anywhere in the Metis Nation, I accept that this is not only reasonable, but that, in order to be effective and to have the appearance of being completely politically neutral in the position, it is necessary," wrote Dumont.

On Jan. 17, 2003 Dumont sent a letter to the MNC in which he resigned the position of governor of the MNC.

On Jan. 28, 2003, a list of candidates for the office of president of the MMF was released and Dumont's name was on the list.

Dumont subsequently lost the election to David Chartrand and promptly launched a lawsuit contesting that result.

Dumont lost the legal action and Chartrand remained in office.

Madden contends that Dumont breached the terms of reference regarding the office of governor when he ran for office in the MMF election.

Dumont has filed a statement of defense in which he claims that no contract for employment or for services existed between him and the plaintiff.

Dumont also claims in his statement of defense that he had a verbal agreement with Morin allowing him to run for office in the Manitoba election.

Dumont supporters claim the MNC lawsuit is an attempt to discredit Dumont before the upcoming MMF election in 2006.

Chartrand claims the suit has been in the works for some time, but that it was not going to proceed until the Dumont suit contesting the 2003 MMF election was decided.

Chartrand said the MMF also has legal action planned against Dumont after the MNC suit is decided.

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Canada

PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold one-day public hearing to consider the results of an Environmental Assessment Screening of Cameco Corporation's proposal to produce commercial quantities of blended slightly enriched uranium dioxide, to process scrap in a scrap recovery circuit, and to produce blended dysprosium oxide and natural uranium dioxide at its facility located in Port Hope, Ontario. The environmental assessment is being conducted pursuant to the requirements of the *Canadian Environmental Assessment Act* (CEAA). The hearing will be held at the Port Hope Legion Hall, 99 Toronto Rd., Port Hope, Ontario, on **October 20, 2005**, from 9:30 am to 5:30 pm and from 7:00 pm to 9:00 pm.

Before the Commission may decide on an application from Cameco, an environmental assessment must be completed in compliance with the CEAA to determine if the project is likely to cause significant adverse environmental effects, taking into account the appropriate mitigation measures. If the Commission concludes that the project is not likely to cause significant adverse environmental effects, it may proceed with a licensing hearing on Cameco's application.

In its examination of the EA Screening during the hearing, the Commission will also consider whether a referral of the project to the federal Minister of the environment for a review panel or mediator is warranted.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by September 22, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to the revised Notice of Public Hearing 2005-H-17, or contact:

L. Levert, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9

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[news]

Compensation scrap begins

(Continued from page 8.)

"The AFN is not and has never been the representative of grassroots Aboriginal people in this country. The AFN is a lobby group that represents the interests of band leaders, not the voices of ordinary Aboriginal people," Vaughn Marshall said in an unsolicited e-mail message to this publication.

Marshall said the AFN "wants to butt in to the court system at the last minute and apparently exploit the work of the lawyers and the decades of work they have collectively put into the residential school lawsuits.

"The AFN seems to want to play the central role in resolving the legal cases with the federal government, yet, ironically, the AFN looks to this very same government to provide it with the funding it needs to exist," he added.

The lawyer said the newly filed class action is likely to cause problems, not create solutions, and "will directly interfere with what the grassroots Aboriginal victims want most, prompt settlement. The class action is disruptive and is unlikely to be approved by the court, and the AFN's proceeding with its class action in the face of these obstacles will surely cause serious delay, exactly what the grassroots victims do not want."

He argued that the survivors do not want their compensation money diverted in any way to programs or administration.

"The money must go directly to survivors and not be diverted into the funding of programs—programs that are likely to never benefit the victims who were abused in the boarding schools. Every dollar in settlement monies that goes towards funding a program means less money for the victims who are entitled to being directly paid money damages for the abuse they suffered in these schools," he said.

The objections of lawyers, who in some cases stand to make up to 40 per cent of any final court settlement, will be scrutinized with some suspicion. But individual survivors have repeatedly told the national chief he doesn't speak for them.

"I'm saying that they don't represent me," said Ray Mason.

Mason lives on the Peguis territory in Manitoba. He is chairman of Spirit Wind, a Manitoba organization of residential school survivors. He is also on the board of the national survivors' organization. As a member of the two groups, he said he is line for two meetings with the federal government's representative over the next few weeks.

Mason said Frank Iacobucci "has sent us a letter of acknowledgement and he looks forward to meeting with us and discussing various options of what we thought the

compensation should be."

The numbers put forward by the AFN will not be what the survivors put forward at those meetings.

"We're not in total agreement with the 10 and three [\$10,000 lump sum, plus \$3,000 per year in the schools] because each claim is different. A lot of our Elders here in Manitoba are extremely upset with the 10 and three. That's simply because there were no grassroots people having any input in the process," Mason said.

He called the AFN proposal "the absolute lowest it should get."

"What we're recommending is a formula of \$25,000 [lump sum payment] plus \$10,000 [for each year in the schools]. We think Iacobucci should work between those two numbers," he added.

Mason said he doesn't trust the deputy Prime Minister Anne McLellan. He pointed out that she vehemently supported the government's alternative dispute resolution process before the standing committee on Aboriginal Affairs and said the government had no plans to change tactics just weeks before she announced the deal with the AFN to do just that.

"I never did have any faith in Ms. McLellan because of the remarks she made at the standing committee," said Mason.

And he strongly agrees with Marshall that there is a serious disconnect between the First Nation leadership and the grassroots people.

"I totally agree with that because, if anything, AFN should be reaching out and calling for participation from the grassroots people and they're not doing that. It seems like they want to take over the process because there's money there all of a sudden," he said.

Mason's point of view is not the only one. Another national survivor's group board member, former chief Ted Quewezance, said the AFN class action gives survivors one more option and that's a good thing. He said too many lawyers have amassed sizeable client lists and are not doing an adequate job of representing the survivors.

With all the questions about who speaks for First Nations and what the status of the AFN is in these crucial negotiations, Windspeaker sent a long list of questions to Anne McLellan's office seeking to get clarification on how the minister and her government view the AFN. None of the questions were dealt with directly.

"I think the government's commitments to the AFN to ensure they are at the centre of the process have been clear. In terms of what we have committed to do, it is in black and white in the documents released," said Alexander Swann, spokesman for McLellan.

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By Paul Barnsley
Windspeaker Staff Writer

WINNIPEG

It was a most welcome, if unanticipated surprise.

Aboriginal Peoples Television Network (APTN) Chief Executive Officer, Jean LaRose, arrived at his sixth-floor Portage Ave. office in downtown Winnipeg on Aug. 31 expecting to hear from the Canadian Radio-television and Telecommunications Commission (CRTC) that a temporary license renewal for the network had been ordered.

APTN's first, six-year broadcasting license was set to expire at midnight and the CRTC was expected to issue a temporary (administrative) license renewal so the network could continue operating while the commission completed deliberations on the detailed renewal application that the network had put forward earlier this year. That decision was expected within a few months.

LaRose had been told by commission officials to check the CRTC Web site. It was anticipated that the announcement of an administrative renewal would appear there at some point during the day. But when the posting appeared mid-morning, the news was quite unexpected: full renewal. And APTN got just about everything it had asked for in its renewal application.

The waiting was over almost before it had begun. The new, full, seven-year license would take effect at 12:01 a.m. that evening. The commission also approved APTN's request for a 10 cent per subscriber fee increase—from the current 15 cents to 25. That will translate into an additional \$10- to \$12 million a year in revenues.

"Champagne? No. We have a no alcohol policy. But the water and coffee was flowing freely here this morning and you can quote me on that," said a jubilant LaRose when contacted by phone for comment. "It's quicker than we expected. We're not going to the administrative renewal process and we got everything we wanted."

He couldn't resist a little dig at *Windspeaker*. The cover of our June edition, which contained stories

about some of the growing pains the network had endured over the last few years, featured a photo of a poker table and the caption "APTN goes all in on license renewal."

"Now you can show the poker table with all the chips in front of me," LaRose joked.

APTN will now be able to offer "versioned" programming where the viewers will be able to select one of several languages. It will be able to send out two different feeds of its programming, meaning that western markets will not have to watch programming at a time that is convenient for eastern viewers. Aboriginal programming will make up 35 hours a week of the network's schedule by 2012. The CEO said the news will not have to go on the air at 4:30 in Vancouver anymore and that should make it easier to sell advertising, which will increase the revenues even more, as well as the size of the audience.

While the cable companies objected to the increase, which means they will have to raise their prices and deal with possible customer complaints, LaRose said the commission was impressed by the number of letters of support it received in favor of renewal. And a couple of big players supported APTN: the Canadian Association of Broadcasters (CAB) and the CTV network both wrote letters of support. It was the first time the CAB has ever come out in support of a broadcaster.

More money means better programming and more opportunity for Aboriginal producers, the CEO said.

The north/south split on the APTN board and the predominance of Inuktitut language programming has been a problem the network has been dealing with since the beginning. Changes to the board structure have been implemented so that southern members are not outvoted by the north. The CRTC made those changes a condition of the license.

"It comes into effect at 12:01 tonight. The governance committee has already given me direction to proceed with those changes and to start advertising for the seats on the board based on the new governance structure. We're on track to live up to that commitment," LaRose said.



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NOTICE OF POSTPONEMENT OF PUBLIC HEARING

The Canadian Nuclear Safety Commission (CNSC) announces the postponement of a two-day public hearing on an application by New Brunswick Power Nuclear Corporation (NB Power Nuclear) for the renewal of its licence to operate the Point Lepreau Nuclear Generating Station. The facility is located southwest of Saint John, New Brunswick, on the Lepreau Peninsula. The public hearing was scheduled to be held on September 14 and November 30, 2005. A new notice of public hearing will be published once a date has been determined.

A Designated Officer of the CNSC has granted a six-month extension of the current operating licence which was due to expire on December 31, 2005. That extension until June 30, 2006 will allow the facility to operate while further studies are completed in support of NB Power Nuclear's revised application for a five-year licence to operate and commence refurbishment of the reactor for a future design life extension. For information, please contact:

L. Levert, Secretariat
Canadian Nuclear Safety Commission
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REVISED PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Revised Notice of Public Hearing, available at www.nuclearsafety.gc.ca, announcing a change of date for a one-day public hearing to consider an application by Atomic Energy of Canada Limited (AECL), Mississauga, Ontario, to extend the operation of AECL's National Research Universal (NRU) reactor for a period of seven months beyond its currently scheduled shutdown on December 31, 2005. The NRU reactor is situated at AECL's Chalk River Laboratories, in Chalk River, Ontario. **The hearing will no longer take place on October 19, 2005, as originally announced. It will now take place on October 18, 2005.** The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by September 19, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Revised Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Revised Notice of Public Hearing 2005-H-15 (revision), or contact:

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@The Business Link,
100, 10237 – 104 Street, Edmonton
• **Business/Employment issues**
- 3. Oct. 15th Saturday, 1:00 – 4:00 pm**
@Sun and Moon Visionaries,
2, 12227 – 107 Avenue, Edmonton
• **Youth issues**
- 4. Oct. 18th Tuesday, 1:00 – 4:00 pm**
@Native Seniors Centre, Cottage E,
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• **Senior issues**
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Your voice is needed. Strengthen Aboriginal Edmonton

Honors for AMMSA publisher

By George Young
Windspeaker Staff Writer

EDMONTON

Alberta Venture magazine has named Aboriginal Multi-Media Society (AMMSA) publisher Bert Crowfoot to its list of the top 100 entrepreneurs who helped to build the province. The magazine published the list to coincide with the 100th anniversary of the founding of Alberta.

Windspeaker is part of the publishing arm of AMMSA, which also includes Alberta Sweetgrass, Saskatchewan Sage, Raven's Eye for British Columbia and Ontario Birchbark. It also owns CFWE, a provincial Aboriginal radio station.

Crowfoot first started in the news business back in 1977 with the now defunct Alberta Native Communications Society.

Faced with hard times and making silver jewelry as a means of support, he started freelance writing for the Native People newspaper to help provide for his family. This was a departure from his original plans to go to Brigham Young University in Utah to become a physical education teacher and a coach.

Crowfoot stepped into the world of journalism when he was asked to cover a basketball tournament because he enjoyed sports and knew the sports slang and lingo. Sports reporting led to photography, and that led to editing, and editing led to sales, and eventually Crowfoot learned every aspect of the publishing business. He came to the realization that an Aboriginal newspaper could make money and not have to rely on

government funding to exist.

The Native Communications Society lost its funding in 1982, and Crowfoot started AMMSA from its ashes in 1983. Today AMMSA is flourishing with revenue at \$3 million-plus a year, and is the largest Aboriginal media outlet in the country.

In his interview with Alberta Venture magazine, Crowfoot described the importance of an independent media.



Bert Crowfoot

"There is Aboriginal media controlled by political organizations. In that media, what is published or broadcast, is what the politicians want the people to hear. We are 100 per cent

independent and it is especially important on the political side because our writers are respected because of their objectivity. We have taken federal politicians to task; we have taken our own politicians—whether they have been national, provincial or local chiefs—to task. If the story needs to be written, we write it without fear of reprisal from anybody," he said.

It was always Crowfoot's goal to ensure AMMSA was rooted in a solid foundation of good journalistic principles. In Crowfoot's previous experience with the Alberta Native Communications Society, politicians who ran the board fired anyone who wrote a negative story about them or their associates.

Crowfoot was beginning to witness the same thing starting to happen at AMMSA in the early 1980s. A showdown occurred between the political members of the board and those who favored independent reporting. After the smoke cleared, the politicians had

resigned from the board and AMMSA became free from political interference. AMMSA continues to have a board of directors that is dedicated to impartial news reporting.

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Windspeaker's Special Section Serving the Aboriginal People of Ontario

Nations join together to restore burial site

By LAURA STEVENS
Birchbark Writer

VAUGHAN

Representatives from three different nations took part in a ceremony held to right a wrong after a construction project disturbed the remains of their ancestors.

The remains of what is believed to be 15 individuals were uncovered on Aug. 11 by a construction crew working to expand Teston Rd. in Vaughan.

Once it was determined the bones were the remains of Aboriginal people, Tracy Gauthier, chief of the nearby Mississaugas of Scugog Island First Nation, was contacted. Gauthier in turn called Kris Nahrgang, Chief of the Kawartha Nishnawbe First Nation and the designated archaeological liaison for Scugog Island.

Huron and Scugog representatives met with Nahrgang on Aug. 24 in Toronto to discuss what should happen to the remains. Nahrgang said it was a great conversation and they agreed that the remains should be left where they are.

It was common practice among the Huron people to use burial pits like the one uncovered, Nahrgang said. Every time they would move their community, they would gather the bones of their dead and put them in a communal burial pit before

moving on to their new village site.

While evidence points to the find being a burial site used by the Huron people, there is a chance the site contains the remains of Ojibway and Iroquoian people as well, Nahrgang said.

"We think and probably feel that these ancestors in this burial pit are probably from all of our people."

A Huron traditional person told Nahrgang that the bones have two souls. One stays with the body and the other one goes on. Nahrgang said that when they first looked at the remains, the traditionalists spoke to them as if they were still alive and apologized for disturbing them and for everything that has happened to them.

"A ceremony has been done for them by all three Nations," said Nahrgang.

He said he is happy with how the Huron, Iroquois and Ojibway nations came together and agreed that no specific group should take ownership of the remains, and that they should remain in place.

"What we have created here, now, for the first time in the history of well history is what looks like a circle," said Nahrgang. "This circle is all of the Iroquoian-speaking Nation, the Huron Nation and Ojibway Nation all working together to look after these types of things

when they come up. Nobody takes actual ownership of the bones or artifacts but we work as a group to make sure that these interests are met. We are actually one voice, which has never happened, not in our territories, anyway. We have never been really close, so this is a big day for us."

Nahrgang said that York Region has offered to recreate the

well that originally housed the remains, which was damaged by previous roadwork. In 1970, when Teston Rd. was originally put in, the road crew hit the pit but nobody said anything, Nahrgang said.

"It was known, but it wasn't mentioned."

The region will put a layer of dirt around the edge of the burial site, followed by logs

and then cement to ensure that the remains won't be disturbed again. The site will be designated as a cemetery and a monument will be erected to mark the location.

"This will also be a reminder for people driving by that we are here," said Nahrgang.

The restoration of the burial site is expected to be completed early in September.



Seven Metis youth spent two months travelling from Thunder Bay to Batoche, Sask., making the trip in a 25-foot voyageur canoe. Pictured, four of the Metis Canoe Expedition crew members (left to right) Alison Croft, Ginny Gonneau, Amanda Strong and expedition leader Angela Wassegijig, take some time out from paddling to pose for the camera. For more on the expedition, turn to page 3.

Resource revenue sharing bill stalled in committee

By GEORGE YOUNG
Birchbark Writer

THUNDER BAY

A private member's bill designed to cut First Nations in on the profits being reaped from the harvest of resources within their territories is stalled in committee because the Ontario provincial government doesn't want to see it pass, claims Gilles Bisson.

It's been more than a year since Bisson, NDP member of provincial parliament for Timmins-James Bay, introduced Bill 97, the First Nations Resource Revenue Sharing Act, 2004. If passed into law, the bill would guarantee First Nations a share in the revenues from natural resources extracted from their traditional lands.

Under the act, representatives of resource companies, First Nations, the provincial government "and any other parties that they mutually agree should be represented" would be required to work together to negotiate a comprehensive agreement on revenue

sharing. In cases where an agreement can't be reached within three years of the start of negotiations, an arbitrator would be brought in, and would have one year to arrive at an agreement, which would then be binding on all parties.

The bill received first and second reading in June 2004 and then was sent before the Standing Committee on Finance and Economic Affairs.

David Ramsey, minister of Natural Resources and minister Responsible for Aboriginal Affairs, has said he is opposed to the bill because it involves business in the discussion of resource sharing.

"The private sector doesn't own the resources, doesn't manage the resources. As the government ... we assess royalties to the use of resources. The companies ... have been granted a privilege to extract resources. Directly, it doesn't involve the companies. It's the government's responsibility," said Ramsey.

Bisson said resource revenue sharing with First Nations is long overdue and that he introduced Bill 97 in an attempt to bring funds into impoverished communities.

"What the government is doing, they're keeping it stuck in committee and they are not allowing it to get to third reading so that there is a further vote, because according to Ramsey's position the government would have to vote against it. And I guess on the 100th anniversary of the signing of Treaty Nine ... they don't want to vote against it," said Bisson.

Grand Chief Stan Beardy of the Nishnawbe Aski Nation supports the bill because it is all First Nations have at this point. He said the government should allow Bill 97 to pass.

"It would be a positive message from the government of Ontario and would show our people the province values its relationship as a treaty partner. If Bill 97 isn't passed, it would send a very negative message from Ontario to our

people and our youth by showing the government is not prepared to partner with First Nations in a meaningful way," Beardy said in a press release.

More consultation with First Nations is needed before any decisions are made regarding resource sharing, Ramsey said, adding that, while the previous Ontario government didn't consult with First Nations, the McGinty government is part of a new era of engagement.

"We want to ensure that ... Aboriginal people in Ontario are included, are a part of the prosperity of this province, and that hasn't been the case. They have been left behind," said Ramsey.

Ramsey described a northern roundtable in which discussions with First Nations about resource sharing would take place.

"We need to sit down and discuss how we are going to do this, and what would be the appropriate method to have these discussions. That is going to start this fall, scheduled for October," he

said. "It is going to be government to government."

Beardy said First Nations have heard this kind of talk from the government over the past 100 years and doesn't believe that the situation has changed.

"They haven't offered to meet with us," said Beardy. "Where is the offer?"

There's been speculation that Ramsey is delaying Bill 97 in order to introduce his own legislation and avoid the embarrassment of having the NDP get credit for introducing resource sharing with First Nations in Ontario. Bisson said he would support a bill giving First Nations their piece of the pie, no matter what party banner flies over it.

"If they want to introduce a bill and call it the Ramsey/McGinty Resource Sharing Act, then I will vote for it first, second and third reading on the spot," he said. He also said he is willing to have business involvement dropped from the bill if it will help get it passed.

Laronde's career a celebration of Aboriginal culture

By LAURA STEVENS
Birchbark Writer

TORONTO

In her youth, Sandra Laronde was given the same advice as many young people receive—if you work hard you can achieve anything. While Laronde believes those words to be true, she also believes there's more to it than that.

Recently, Laronde was in her homeland of Temagami (People of the Deepwater) in northern Ontario, where she spoke to the Temiskaming district secondary school graduating class in New Liskeard.

During her visit, Laronde told the students things that she didn't hear when she attended the school but needed to hear—things about the arts, culture and about being proud of the place you come from.

"One of the things that I said to the kids is that you are going to hear a lot of things at this graduation about developing your mind and that is so important. But you also need to develop your heart and cultivate your heart and work within your heart and in the world to create peace."

Laronde likes to use stories to get her point across. It helps people remember and understand thing better, she said.

"You take what you need from that story. I find it so much more interesting because you paint pictures for people and it's the images that you walk away with and will remember."

In 1993, Laronde, who wears the artistic hats of performer, writer and producer, founded Native Women in the Arts, Canada's only organization for First Nations, Inuit and Metis women from diverse artistic disciplines. Before she founded the organization, there wasn't really any formal network for Aboriginal women artists in Canada.

"There was recognition but not a whole lot happening for these women," she said. "Now it's 13 years later and there is a lot more going on."

Through Native Women in the Arts, Laronde has been instrumental in getting the works of more than 200 Aboriginal women published. In July, the organization published its latest anthology, *Sky Woman*, which looks at Aboriginal women who have inspired, moved or shaped women in some way. Sandra said this was an opportunity to get Aboriginal women writing about other Aboriginal women.

"We know there are a lot of books about us but not by us," she said. "This gives women incredible confidence that they can go further into their writing career."

Seven years after she started Native Women in the Arts, Laronde founded Red Sky Performance, a professional performing arts company that creates original pieces incorporating theatre, dance and live music. The name Red Sky comes from Laronde's Indian name, Misko Gee Shee Gut Magize Kwe, which means Red Sky Eagle Woman.

Red Sky Performance's first production was *Caribou Song*, based on a story by Tomson Highway and staged at Roy Thomson Hall in Toronto in conjunction with the Toronto Symphony Orchestra.

Since then, Red Sky has reached out to audiences across the country and around the world. This past June, *Caribou Song* and another Red Sky production, *Raven Stole the Sun*, were performed at The Dreaming; Australia's International Indigenous Festival. The two productions also travelled to a variety of locations across Canada and the U.S., from Goose Bay, Labrador to Dawson City, Yukon, to San Diego, California.

Other Red Sky productions have met with equal success, most notably the critically-acclaimed *Dancing Americas*, a piece hailed as one of the top ten dance performances of 2003 by both the *Globe and Mail* and the *Toronto Star*.

Laronde doesn't want Red



Sandra Laronde is a woman of many talents. A performer, writer and producer, she is also the founder of two arts organizations—Native Women in the Arts and Red Sky Performance.

Sky to be pigeon-holed as a First Nation company, but instead wants to cross boundaries, "and really fly into all communities, whether that is First Nations, Inuit, Metis or mainstream or other culturally-diverse communities," she said.

"It's really a company that's about inclusivity. There is incredible cultural diversity within First Nations and I think we need to show the world this."

In the coming months, people from across the country will get a chance to see for themselves what Red Sky Performance has to offer, with performances scheduled across Ontario and into Western Canada.

"Travel is very important," said Laronde. "Travel within our First Nation communities ... then to connect with world Indigenous cultures. We have so much to contribute to the world and the world is just so incredibly thirsty for it, so we need to recognize and respect what everyone has to offer."

Laronde said that, while

everything that she has done has been a lot of work, it has definitely been worth the effort. That effort, she added, has not gone unnoticed—many people have come up to her to congratulate her on her many accomplishments.

"I feel like it's been a lot of work and the harder I work the luckier I've become," she said.

Laronde holds a bachelor of arts (honors) from the University of Toronto, and studied Spanish and literature for one year at the University of Granada in Spain.

In 2004, Laronde was one of 225 Canadians chosen to take part in the Governor General's Canadian Leadership Conference, held each year to help

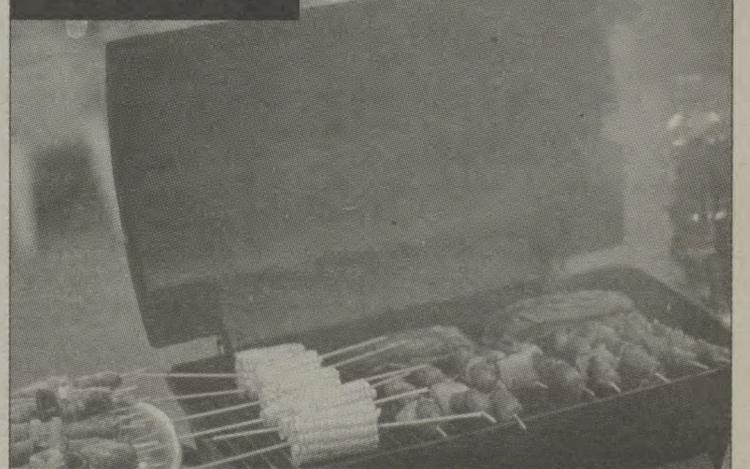
broaden the perspectives of the country's future leaders. Participants are drawn from the business, labor, government, academic, community and cultural sectors.

"It was really great to be chosen among the 225 other Canadians," said Laronde. "I was able to meet those people from all areas."

When asked what she sees as her greatest accomplishment so far, Laronde said two things come to mind—being able to do what she loves to do, and representing Temagami.

"I feel that I am helping to put Temagami on the artistic and cultural map and I think that is a wonderful accomplishment."

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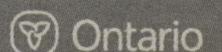


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Canoe expedition a life-changing experience

By LAURA STEVENS
Birchbark Writer

OTTAWA

It was her love of the outdoors that made Angela Wassegijig decide to take on the challenge of guiding six young modern-day voyageurs on a 2,300-km expedition along a historic Metis trade route.

On June 1, she and her fellow travellers climbed into a 26 foot recreation of a voyageur canoe and began their trek from Thunder Bay to Batoche National Historic Site in Saskatchewan, retracing the path travelled by voyageurs during the height of the fur trade two centuries before.

The crew spent 60 days paddling westward, their journey complicated by the numerous portages they needed to make along the way, and further hindered by the elements of sun, wind and rain. They arrived in Batoche on July 22, where they joined in the annual Back to Batoche celebrations.

"Overall, this expedition has accomplished a sense of restoring the culture and identity within the Metis Nation of Ontario or the Metis Nation itself," said the 29-year-old from Wikewemikong First Nation.

Wassegijig works in Ottawa with the Metis Nation of Ontario (MNO) as provincial co-ordinator of the organization's victim services program. She

"The hospitality that we had along the way was just so amazing. We had so much support out there and I think that's what gave us our drive."

—Angela Wassegijig

started in the position in January 2005. A short time later, she was asked to sit on the steering committee that was organizing the canoe expedition. Once the other expedition participants were selected, it was Wassegijig's responsibility to get them ready for the trip. She had to organize the needed food and gear, and train the other members of the crew in just seven days.

"It was 52 days of planning in a matter of a week. It was pretty amazing that we launched when we did," she said.

Once they were out on the water, the challenges began right away, Wassegijig said.

"The first part of the expedition was extremely long just because of the portaging and canoeing. There was something everyday that we had to overcome."

She said she wouldn't forget the many encounters the expedition members had with Mother Earth, and the warm welcomes they received from community members.

"The hospitality that we had along the way was just so

amazing," she said. "We had so much support out there and I think that's what gave us our drive. There wasn't one community that was the same. We got to experience something different in each community, whether it be the type of food that was served, to the entertainment."

Wassegijig recalled one particular stop along the way. The group was supposed to stay at a Metis community along the route, but had to stop before reaching it because of high winds, rain and lightning. They went to the nearest house and told the man that came to the door who they were, and asked if they could use his phone to call their ground support. When the man's wife arrived home a few minutes later, she was excited to see them. The couple fed the crewmembers and gave them jeans and t-shirts to wear while their own clothes dried.

"These people just stopped what they were doing for the afternoon and they cooked us this amazing hot meal," said Wassegijig. "They were just so amazing."

Wassegijig said that, through



Metis Canoe Expedition leader Angela Wassegijig (front row, far right) poses with the rest of the expedition team in Kenora. Rounding out the crew of voyageurs are (back row, left to right) Amanda Strong, Rubecka Davidson, Jeremy Brown and Ginny Gonneau and (front row, left to right) Chris McLeod and Alison Croft.

her involvement with the canoe expedition, she has learned so much that she hadn't known before. She was able to discover more about the Métis culture and history, and also about herself.

"What a way to see Canada, in a voyageur canoe paddling rivers and lakes that most people don't venture across. Folks living on Lake Manitoba and Winnipegosis Lake hadn't seen a canoe come through since 1976. We have a lot of stories to share and a lot of experiences."

The expedition was an amazing adventure, but when it was over, Wassegijig was happy to return to her normal life and everyday routine. One of the first things she did when she returned home was take a hot shower. Then she invited friends over for a barbecue.

She also returned to her job at the MNO, where her role is to enhance awareness of victim's rights and provide strategies on domestic and family violence issues. She doesn't work personally with victims but delivers resources to Metis communities.

"The victim services program was always an interest of mine and I was just so fortunate that the MNO hired me for this position," said Wassegijig.

Through Wassegijig's past experience with different groups of people, particularly with the Southern Ute Indian Tribe in Colorado and inner city youth in Boston, Massachusetts, she said she has always found it interesting to learn about another person's culture.

"Issues remain the same throughout Aboriginal groups in Canada," she said.

After completing high

school, Wassegijig attended college in Sault Ste. Marie, where she completed Native community and addictions counselling programs. She then attended Laurentian University in Sudbury, where she completed the physical health and education program, specializing in outdoor adventure leadership.

Wassegijig got involved in the Outward Bound program while at Laurentian and after graduation headed south to work as an instructor at the Thompson Island Outward Bound Education Center in Boston, delivering outdoor courses. She later became course director for an all-girls program called Connecting with Courage.

She also spent some time working in her home community, as director of the Wikewemikong Wilderness program and co-ordinator of the program "The Path We Walk".

Wassegijig plans to complete her contract with MNO but would eventually like to start her own small business, although she's not quite sure what kind of business it will be.

Unlike the voyageurs of days gone by, the participants in the Metis Canoe Expedition had modern technology available to them to record their journey.

The MNO Web site (www.metisnation.org) contains a wealth of information about the expedition, including photo and video galleries and an online journal chronicling the trip. It also features fun facts about the trek, information on voyageur history, bios of the expedition crew and interviews with crew members conducted by MNO's own online radio station.

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First Nations Technical Institute turns 20

By LAURA STEVENS
Birchbark Writer

TYENDINAGA MOHAWK TERRITORY

Ontario's oldest Aboriginal owned and operated post-secondary and training institute celebrated a milestone on Aug. 21 — two decades of delivering higher education to Aboriginal people.

The First Nations Technical Institute (FNTI), located on Tyendinaga Mohawk Territory near Belleville, has produced more than 2,000 graduates since first opening its doors in 1985.

The anniversary celebrations kicked off with a community breakfast followed by activities for both young and old. Children enjoyed a bike rodeo, face painting and craft tables, while older celebrants visited a display of the works of local artisans and took in a talent showcase, karaoke and a horseshoe tournament.

"The celebration was both fun and relaxed," said Richard Johnston, FNTI interim president.

After leaving the institute in 1998 to pursue the president position at Centennial College in Toronto, Johnston was asked to come back in March 2005 as part of a major restructuring plan to ensure the institution continues to meet its educational commitments to Aboriginal people. Johnston said he would stay with FNTI until they complete their search for an Aboriginal president.

FNTI has transfer agreements with a number of other post-secondary institutes, including Ryerson University, St. Lawrence College, Canadore College and Humber College. Through these education bodies, FNTI can offer studies in public administration, social work, journalism, aviation and health sciences.

Johnston said the school always has "great ease" in getting the social services program filled, but these days, the public administration program is probably the one that is in the highest demand.

The journalism and media studies are taught primarily at FNTI.

To date, the Indigenous health program has been taught at FNTI but they are looking at moving it into the same style of delivery as they use for the other programs — offering them through the affiliated colleges and universities.

Aviation is another popular program at FNTI. Johnston said approximately 90 per cent of the students in the program come from somewhere other than Tyendinaga. He said FNTI has students from B.C. and the Yukon and two Inuit students studying in the aviation program, which is taught entirely at FNTI.

"We also have a fair number of women in the program," said Johnston. "Two of our female teachers are graduates of the aviation program. In fact, all of our instructors are graduates of FNTI."

According to Johnston, FNTI is currently looking into offering additional programs such as a legal secretary program and nurse practitioner and environmental worker options. Another major

initiative being considered is incorporating apprenticeship and trades programs.

Johnston said that without FNTI, many Aboriginal students who want to pursue higher education wouldn't have the opportunity.

The institute has developed a worldwide reputation for its recognition of prior learning, Johnston said.

Through its prior learning assessment (PLA) process, the school identifies, assesses and then recognizes learning acquired through both formal and informal study. This may include work and life experience, training, independent study, volunteering, travel, hobbies and family experiences. That prior learning can then be applied toward meeting the requirements of an academic or training program.

"They (FNTI) turned the PLA into a portfolio development, which really helped people become aware of their strengths and weaknesses," said Johnston.

"This was really brilliant to watch, the changes in these people. Because they came into these programs sometimes totally lacking in confidence. By the end of the program, the FNTI graduates would be giving these incredible speeches at graduation. They indicated an enormous growth as a personal being rather than just the academic side."

FNTI sponsored and organized its first PLA conference in March 1990. Since then, the conference has become an annual event. This year's conference, Strengthening Pathways for Adult Learners: Changing Lives and Influencing the Future, was held in Belleville from May 31 to June 3.

"FNTI is really a place that believes in education, because the staff here always wants to go out, learn, and be at the front edge of things," said Johnston.

For more information about the First Nations Technical Institute, visit the institute's Web site at www.fnti.net or call (613) 396-1522.

University announces Haudenosaunee scholarship

A new scholarship program designed to provide financial assistance to Haudenosaunee people wanting to study at Syracuse University in New York State will be available to students on both sides of the Canada/U.S. border.

The Haudenosaunee Promise Scholarship program, announced by the university on Aug. 15, will provide financial assistance to qualifying students equal to the amount of the cost of tuition, on-campus room and

board and mandatory university fees. The scholarship is available to admitted first-year and transfer students at Syracuse University who are certified current citizens of one of the six Haudenosaunee Nations —

Mohawk, Oneida, Onondaga, Cayuga, Seneca or Tuscarora — and who are working towards their first bachelor's degree. Scholarship recipients will be required to maintain full-time academic status at the university

with a minimum cumulative grade-point average of 2.5.

For more information about the Haudenosaunee Promise Scholarship program, contact Maura L. Ivanick at (315) 443-1513.



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Robert Restoule
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Indian and Northern Affairs Canada
Joan M. Parrell
Tel: 416.973.6519 Email: parrellj@inac-ainc.gc.ca

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**FINAL TERMS OF REFERENCE FOR
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ENVIRONMENTAL IMPACT ASSESSMENT**

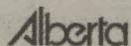
On August 2, 2005, Alberta Environment issued final Terms of Reference for the Environmental Impact Assessment (EIA) report for Shell Canada Limited's proposed Carmon Creek Project. The proposal includes an expansion of the company's Peace River Complex, an in-situ bitumen recovery facility. The proposed Carmon Creek Project would increase production to approximately 30,000 barrels per day of bitumen from the current license limit of 12,000 barrels per day and would use Horizontal Cyclic Steam (HCS) technology for bitumen extraction. As well, the development may include a new cogeneration and processing plant, up to 15 new well pads containing approximately 200 wells, distribution and gathering systems, new roads, and external infrastructure tie-ins for the new well pads. The proposed project would be located approximately 40 km northeast of Peace River within the Northern Sunrise County in portions of Townships 84 to 86, Ranges 17 to 19, W5M.

The EIA report prepared pursuant to these Terms of Reference will be reviewed as a cooperative assessment under the *Canada-Alberta Agreement for Environmental Assessment Cooperation*. Alberta will be the Lead Party for the cooperative assessment.

Copies of the Terms of Reference are available from:

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e-mail: Ken.Zaitsoffshell.com	e-mail:
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Terms of Reference are also accessible on the Alberta Environment web site at www.gov.ab.ca/env/protenf/assessment/summary.html



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Mall security guilty

By Angela Sterritt
Windspeaker Contributor

VANCOUVER

The International Village Mall, also known as Tinseltown, opened its doors in Vancouver's Downtown Eastside in December 1999. The mall owners, Henderson Development Ltd, envisioned a high-end fashion and entertainment complex serving a clientele with considerable disposable income. But the low-income residents from the neighborhood also visited the mall to purchase cups of coffee, groceries and fast food.

From her balcony at the Vancouver Native housing complex directly across the street from the mall, Gladys Radek, a Vancouver-based Carrier grandmother, had a perfect view of Tinseltown. While she sat on her deck doing beadwork, Radek observed the goings on at the mall and she began to notice some disturbing trends. She witnessed several incidents of security guard intimidation and outright harassment of Native patrons, she said.

Radek witnessed well-dressed

Native shoppers being followed by security guards, while Caucasian shoppers went unnoticed. She observed disabled people in wheelchairs being asked to leave or even wheeled out of the mall by Securiguard Services Ltd., the group hired by Henderson to keep the premises safe.

"There were people that were not even allowed to enter the building, because they were considered dirty," Radek said.

She personally suffered harassment at the hands of the security guards on a number of occasions, she said, and after one humiliating incident on May 10, 2001 where she was stopped on her way to Starbucks, questioned and then asked to leave the mall, she decided to make a complaint to the B.C. Human Rights commission.

In her official complaint,



Gladys Radek and her granddaughter celebrate the victory of the BC Human Rights Tribunal decision at their home in Vancouver.

Radek accused Henderson Development and Securiguard Services of denying her access to the facilities because of her race, color and disability. Radek has a prosthetic leg and walks with a limp. She further claimed that her treatment was part of a larger pattern of discrimination against Native people and the disabled.

Evidence at a tribunal revealed a written policy, drafted by Securiguard and Henderson, known as the "site post orders." The policy outlined the reasons why people should be removed from the mall, including ripped or dirty clothing, red eyes or bad body odor. (see Human page 19.)

Gathering of Elders

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[strictly speaking]

Oh my, how the mighty have fallen

After months and months it seems David Ahenakew has lost his court case, his Order of Canada and the respect of a good chunk of Canada, both Native and non-Native. The real shame here, apart from his toxic views, is the fact that at one time Ahenakew was at the forefront of Aboriginal rights. The former head of the Assembly of First Nations and a decorated war veteran, he had long fought for Native rights and recognition, and much of where we stand today politically can be traced to the efforts of Ahenakew and men like him.

He was there pushing the envelope when the envelope didn't even exist. Alas, he reached a point in his life that many people in the political and public eye do eventually. He began to



THE URBANE INDIAN

Drew Hayden Taylor

believe his own press. After struggling so long to have his voice heard by the various governments for so many decades, he unfortunately thought his was the only voice worth hearing. And he considered what he had to say to be gospel. And that became his downfall.

All through this entire ordeal, you will notice a certain defiance or lack of contrition in his dealings with the press and public. When he lost the court

case, he blamed the Jewish community, the Canadian court system, everybody but himself. Same when the allegations first arose in December 2002. Ahenakew blamed his medication, his health, even the media, and that he was taken out of context. He later publicly apologized, but many felt it was forced and appeared insincere. I distinctly remember him in his first press conference, defiantly saying something to the effect of

"Nobody tells David Ahenakew what to do," before resigning from all the political and business organizations with whom he was affiliated.

However, using an ancient Ojibway saying to illustrate an opinion, if it walks like a duck and quacks like a duck, chances are it's a duck. And when that duck says on tape, "The Jews damn near owned all of Germany prior to the war. That's how Hitler came in. That's why he fried six million of those guys, you know," that's not duck. That's a goose being cooked.

Still, this should in no means diminish Ahenakew's contributions to the past. There is a sort of precedence to this situation. In 1885, during the trial of Louis Riel, most historians believed that Riel had long since

lost his faculties. It seems his bingo card was a few numbers short of a blackout. He was seeing images of the Virgin Mary and had other assorted reality lapses. Yet Riel is still venerated and respected today. In fact, there's talk of having his conviction overturned. Maybe the same could happen to Ahenakew in 120 years.

I have never met David Ahenakew, and at one time would have been delighted and honored to sit at a table with him. As a Native person, I was always taught to respect and honor my Elders, and in situations like this, it becomes a bit confusing. For instance, I have problems with him blaming everything that's gone wrong with his life in the last year-and-a-half on a court-inspired conspiracy.

(see Good for the page 24.)

Books of wisdom and knowledge for Qallunaat

How on earth does one counter the terminal paternalism articulated in *The Eskimo Book of Knowledge*, published by the Hudson's Bay Company in 1931, and *The Book of Wisdom for Eskimo*, published by Canada's Department of Mines and Resources in 1947? What possible antidote can be administered for such an affliction, without stooping to the dense ignorance entwined with a rigid superiority complex, which saturates these writings?

Certainly not with toxic bitterness, or an eye for an eye! The best solution seems to be to reflect these writings on distortion mirrors, the kind found in southern amusement parks. I first search for a possible co-author and co-conspirator in this project, whose name rhymes with mine. I find John Ningark



NASIVVIK Zebedee Nungak

of Kuugaaruk, Nunavut, who is a former MLA for Nattilikmeot in the last N.W.T. legislature, which sat prior to Nunavut's formation.

Nungak-Ningark feels perfect on the tongue as a made to order counterweight to those Books of wisdom and knowledge. I would set out to write a *Book of Wisdom for Qallunaat* (white men), while John Ningark would work on *The Qallunaat Book of Knowledge*. Each of us would "borrow" the

writing styles of the authors of those books, and simply apply our knowledge of Qallunaat into the written word.

I would write, "You are a White Man. In the Arctic, the Eskimos (now called Inuit) will call you a Qallunaaq, but will accept you saying Kabloona, or even Kodlunarn. Don't be shocked to hear their children calling you a Hello-raaluk, which means A Big Hello. Be thankful it's not a Big Goodbye!"

"You will be badged with an Inuktitut nickname, based on a physical characteristic or habit, which identifies you in their sight. Getting assigned a nickname is not at all scientific, so yours will likely come in an odd way. Ones assigned in the past include Qiuniujaq (One Who Is Forever Cold), and Patinnaaki (Small Buttocksed One, or, in today's lingo, Weeny Buns)."

John Ningark would write, "Your ancestors came to Canada by sailing ship, some from England and some from France. You have been here for only 400 years, a very short time. On a time-line in history, you are recent arrivals. So don't carry on too much like you've always owned the place. The Inuit don't appreciate being treated like tenants in their ancient homelands."

"When you talk about distances

with Inuit, do so in miles or kilometres, not in "sleeps". Train your tongue to pronounce the now Inuitized place names: The former Broughton Island is now Qikiq-TARQ-juaq, not Kikiktakjuak. Imagine a double H when you say IHHALUIT, thereby avoiding eKAA-lo-WHIT for Nunavut's capital city."

As co-authors of antidotes to Terminal Paternalism, John Ningark and I have to be truthfully insightful and reasonably accurate in reflecting and exposing some essences of the Qallunaat. They are the dominant society, and have identified themselves as "founders" of Canada. There is even a collectivity of old settlers in Quebec who proclaim themselves a "Distinct Society"!

(see Wise men's words page 24.)

Dividing the assets often a painful business

Dear Readers:

I am pleased to report that post-secondary funding for bands and tribes will not be considered taxable. The Assembly of First Nations has received a commitment from the Minister of Revenue that student allowances, tuition payments and other aspects of First Nation post-secondary funding will not be considered taxable income. You can still use the tuition tax credits to reduce the amount of taxes payable on other income or transfer it to parents or spouses who have taxable income.

Dear Tuma:

Several years ago, I had an automobile accident and hired a lawyer to sue for my injuries. It is now seven years later and I have yet to see a dime. Is it normal for it to take this long to get my money?

Painfully Waiting

Dear Painfully:

Generally speaking, a personal



PRO BONO Tuma Young

injury case can take a long time to settle. It is not uncommon to see cases go on for years, although seven years is getting a bit long. There are a number of factors that can easily delay or prolong a case. The first one is usually medical.

A case really cannot proceed until you have healed sufficiently from the injuries. Are you finished with your treatment or do you still need medical care? Are your injuries permanent, or will they improve with ongoing treatment?

It is not unusual to have personal injury cases go on for years and you should keep in regular contact with your lawyer. Ask for annual updates, and make sure that the lawyer has your

correct address and phone number.

Dear Tuma:

My girlfriend and I parted ways in the first week of May. She gathered all of her possessions while I was at work and moved out. She received a chair and sofa from a previous relationship and while she kept the chair and ottoman, she tried to get the sofa into her apartment and the sofa would not fit through the door. She said I could have it as she was going to throw it in the garbage. (This took place in the summer of last year and she moved from her apartment to mine in February, bringing the chair and ottoman.) During the past two

months through contact over the phone she voiced that she had left some cookie cutters and an apron behind and wanted them back. I complied and she never mentioned the chair and ottoman in her request for items to be returned. Do I have to give up the chair and ottoman and is there a time frame in which she could claim them or are they mine?

Sitting on Archie Bunker's Chair

Dear Sitting:

First the legal stuff. You should have a cohabitation agreement anytime you want to live together. This agreement will spell out what stuff belongs to whom and what stuff belongs to the both of you. Having stated this, I know that most folks do not have a cohabitation agreement.

In any relationship breakdown, you have to look at how to divide the stuff and whether the stuff is part of the relationship or belongs to the individual. For example, your clothes, safe to say, that these belongs to you, but what about a

cabin that you inherited during the relationship. It depends on whether you used it as a family asset or not. Did you take the wife and kids every weekend or was it just a place where you went by yourself?

As for the chair, you can argue that the chair was part of the family assets. You both used it and it was divided up where you obtained it. If you go to court, there is a good chance you will get to keep the chair.

My personal advice: Give the chair back. You only lived together for four months. She was going to toss it into the garbage. It is probably not a good chair and you can buy yourself a better chair. Tell your ex-girlfriend that she has 30 days to pick up the chair or else it is toast.

Tuma

This column is not intended to provide legal advice, but rather highlight situations where you should consult with a lawyer. Questions can be sent to TumaYoung@eskasonibc.ns.ca



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**Windspeaker's Classifieds
check them out on page 29!**

Human rights victory over mall harassment

(Continued from page 17.)

In the preamble to the orders, "borderline suspicious" shoppers were to be followed and "suspicious" people were to be removed.

"They were stereotyping Aboriginal people and disabled people, and we all seemed to fit into the one category. We were either borderline suspicious, suspicious or we were criminals," said Gladys Radek in an interview after the July 13 decision where the tribunal ruled in her favor.

Radek was awarded \$15,000 in damages, the largest ever in Canada for injury to dignity in a systemic discrimination case.

Witnesses at the tribunal, 17 in all, testified they had been harassed by security, though they did not fit into the "site post order" criteria for ejection. Tribunal member Lindsay Lyster concluded that the implementation of the written and unwritten policies were based on stereotypes of disabled and Aboriginal people. Lyster said the "vagueness and room for

interpretation" in the preamble of the orders made "the operation for unconscious stereotypes all the more significant."

The security guards suffered from a lack of sufficient training and knowledge on issues related to race, and physical and mental disabilities, said Lyster. Evidence also indicated the guards were generally unaware of the right of way through the mall permitting all members of the public to pass through.

In an interview following the decision, Radek's legal counsel, Tim Timberg, concluded that, "The significance of this case is that we have proven that a pattern of systemic discrimination existed over a five-year period in Vancouver, in present-day Canadian society."

"It is a sad set of facts that we are celebrating this case in 2005," he said.

The respondents are now on a form of probation for six months

to ensure a new policy at the mall is implemented.

Lyster directed Henderson and Securiguard to consult with Radek and Timberg in making the policy changes and suggested they also consult with community members as part of the effort to put an end to the discrimination.

But Radek said it is not over yet. While Securiguard was replaced halfway through the tribunal, she is not confident the necessary changes have been made up to this point.

"We still have to go over the policy with them and make sure the guards are not continuing to treat people with prejudice," Radek said.

The biggest victory for Radek is that her grandchildren will have the knowledge and tools to use their voices and stand up against injustice.

"I made a voice for all of them, not just one or two," she said.

Foundation grants scholarship awards

By Laura Stevens
Windspeaker Staff Writer

STARBLANKET, Sask.

Hard work and dedication have earned three Aboriginal students Millennium Excellence Awards from the Canada Millennium Scholarship Foundation.

Ariane Starblanket, a 20-year-old from the Starblanket Cree Nation in Saskatchewan, will receive an award for \$4,000. Skawennio Barnes from Kahnawake Mohawk Territory in Quebec, and Kelvin Redvers, a Métis student living in Vancouver, will each receive a national award worth \$5,000 a year, renewable for three additional years to a maximum of \$20,000.

"I was very overwhelmed when I first found out about this award," said Starblanket, one of 34 award winners in her category. "I was really excited and it was kind of a relief, because all of my hard work throughout my high school years has been looked at and I was being honored for it."

She told *Windspeaker* she heard about the scholarship just before the deadline to apply. Her teachers pushed her to go for it and, to Starblanket's surprise, she received



Ariane Starblanket



Kelvin Redvers

a letter in the mail two months later saying she was selected.

"I was so frantic getting my stuff in, because I was cutting it close to the deadline date, and I said that I would just apply next year, but my teachers helped me to get it in," said Starblanket. (see Scholarship page 27.)

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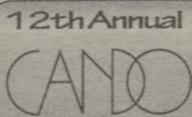
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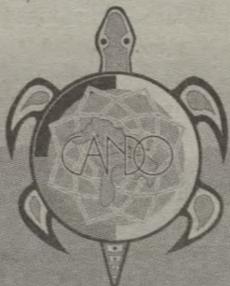
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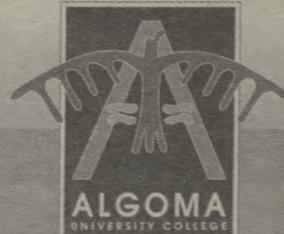
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Forever	One More Time	Something To Dream Of...
Candis Francis	Notice Me	Single
Crystal Shawanda	Maybe Someday	Cutting Room Floor

CONTRIBUTING
STATIONS:



Artist—Asani
Album—Rattle & Drum
Song—Goodnight Song
Label—Arbor Records
Producer—Jochen Eggert

A cappella groups shines on CD

It's been eight years since Asani burst onto the music scene with their unique sound that combines First Nation and Metis-inspired songs and themes and presents them in a modern a cappella style. The group's latest CD, *Rattle & Drum*, features 11 original songs written by Asani members, past and present.

With only rattles and drums, and the occasional flute, to accompany them, the members of Asani—Sherryl Sewepagaham, Sarah Pocklington and Debbie Houle—use their voices as their instruments. Their ability to do so flawlessly has won them fans across Canada and around the world. Asani has performed for such dignitaries as Archbishop Desmond Tutu, Prince Philip and Te Arikiniui, Dame Te Atairangikaahu, the Maori Queen of New Zealand, and has

entertained audiences as far away as Finland.

All three members of the group are Aboriginal women and mothers, and those roles are reflected in many of the songs on their newest CD. They sing of the challenges of being an Aboriginal woman in songs like Bill C-31 Blues and Rez Sister. And they sing of children and of hope for the future in Oti Nikan and The Goodnight Song.

The album also includes songs of celebration, including Niwiciwakan, a contemporary Cree blessing song, and Rattle Dance, written to honor women of the past, present and future.

Weyaho, a song celebrating life, can also be found on the album. The song was written by Cathy Sewell, a founding member of Asani, who passed away on Aug. 23, 2001.



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Wegadesk Gorup-Paul—[windspeaker confidential]

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

Wegadesk Gorup-Paul: I would say reliability, because I think you should be able to rely on friends when you need them.

W: What is it that really makes you mad?

WGP: Not being able to do something very well.

W: When are you at your happiest?

WGP: Probably when I don't have a set schedule. Most of my time is spent at school and then after that I have to be at diving at a certain time. When I have a day or two to just relax and I don't have to worry about being somewhere is when I am at my happiest. Whenever I have free time, I just like to relax and play a lot of poker.

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

WGP: Frustrated.

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

WGP: I don't really have anybody that I admire too much because most of the time I'm trying to improve myself, but still be like myself and not so much like anyone else I know.

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

WGP: I guess commit myself fully to this sport that I'm involved in, because it's pretty demanding and it's a lot of training every day and you really have to give up a lot of other things that you enjoy doing.

W: What is your greatest accomplishment?

WGP: I would say my placings at Worlds last month where I came 17th individually and 11th in the synchronized event, and that ranked me as a world diver in terms of where everybody in the world is.

W: What one goal remains out of reach?

WGP: Right now, probably beating Alexandre Despatie, who is our best power diver. He's not competing in the event right now, but if he were to come back, I think beating him would be my biggest accomplishment. But it's something that I think won't happen anytime soon.

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

WGP: If I wasn't diving, I think I would probably be playing poker most of the time and making money at that. It's more of a fun pastime and it doesn't include too

much physical activity. There's the social aspect of it too, but it's also a very good way to make a lot of money. The better you get at it the more money you can make. It's something that I'm good at and I could certainly improve on it.

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

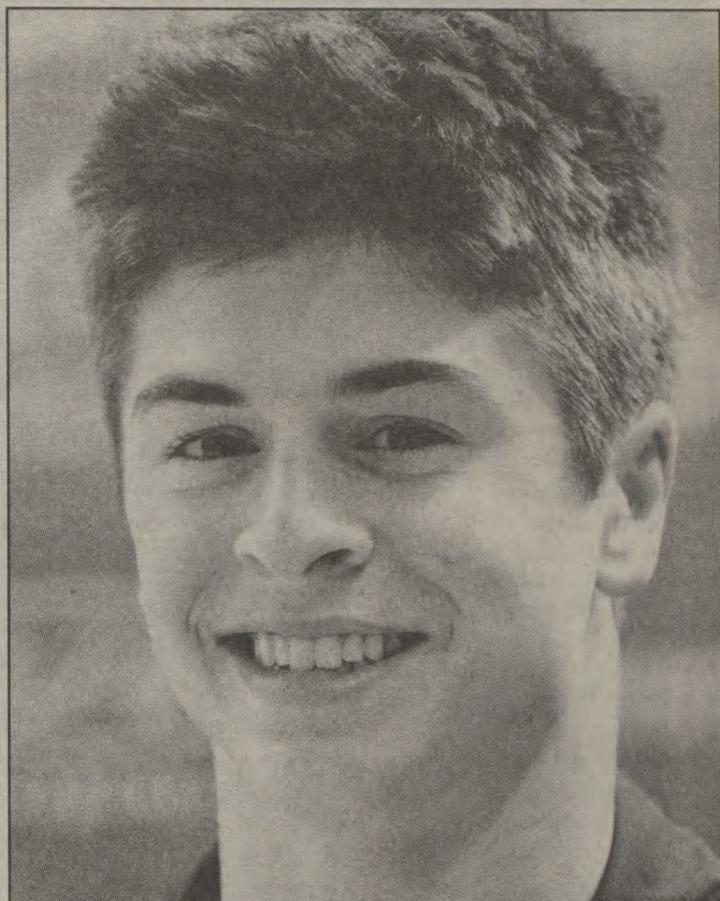
WGP: I would have to say it's probably to work hard now so that I can basically play harder later. While I'm young, I have to get my education and my life on track so that when I'm older it will be heading in a good direction.

W: Did you take it?

WGP: Yes, I did take this advice, in some aspects.

W: How do you hope to be remembered?

WGP: By the public, I guess I hope to be remembered as a good diver and a nice guy and not an asshole like some of the people in the diving community are. I try not to piss anybody off or create enemies for myself. I am looking for sponsorship and if anybody would like to contact me about that that would be good. I am starting to compete at a world level and post good results so I mean it would be a good investment.



Wegadesk Gorup-Paul is making a name for himself in the world of diving. The 17-year-old Mik'maq youth was born in Montreal and now lives and trains in Victoria. Gorup-Paul took gold in the men's platform at the Canada Games in Regina in August. He placed 17th in the 10M event and 11th in the 10M syncro event along with teammate Riley McCormick in the World Aquatic Championships held in Montreal in July.



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Canada

River Kings nab sixth consecutive win

By Sam Laskaris
Windspeaker Contributor

ALEXIS NAKOTA SIOUX
NATION, Alta.

And the streak goes on for the Prince George River Kings. The British Columbia-based squad won its sixth consecutive title at the Canadian Native Fastball Championships.

The River Kings captured the men's A division at the nationals, which was held at the Alexis Nakota Sioux First Nation in Alberta July 29 to Aug. 1. The Prince George club blanked the Invermere Nightmares 9-0 in what proved to be the final.

Due to a tournament mercy rule, however, that match only lasted five innings instead of the regulation seven innings. The rule stipulated any division game would be over if one team was leading by more than seven runs following the fifth inning.

The River Kings ended up playing five matches at this year's nationals, which also included games in Whitecourt. The Prince George side won all of its contests.

River Kings' player/coach Randy Potskin was not surprised his team dominated the final.

"We were ready to play," he said. "We could feel it. We were just one win away."

The tournament featured a double-knockout format, meaning clubs had to lose two games before being eliminated.

Prince George had defeated the Nightmares 4-0 earlier in the tournament, handing the Invermere squad its first loss.

Since they were the only two teams remaining in the division, the Nightmares would have had to defeat the Prince George side two straight games to capture the crown.

A total of 66 clubs participated at this year's nationals. Sixteen of those entrants were in the men's A division.

The tournament also featured 26 squads in the men's B division.



PHOTOS BY BERT CROWFOOT

The Prince George River Kings (in black) slide to a 9-0 victory over the Invermere Nightmares in the final Men's A-division game of the Canadian Native Fastball Championships.

And there were 24 teams that competed in the women's category.

Alberta's Pevine Canadians captured the men's B crown, while another Alberta side, the Alexander Red Hawks, won the women's championship.

As for the River Kings, their roster this season included 14 players. Nine of them have one thing in common—the surname Potskin.

All of the other Potskins are Randy's cousins.

Besides Randy, there are a half-dozen other Prince George players who have been members of the River Kings during all six of their national championships.

They are catcher/pitcher Chad Ghostkeeper, first baseman Lance Potskin, shortstop Joey Potskin, designated hitter Len Potskin,

infielder/outfielder Evan Potskin and pitcher Joey Basaraba.

Randy said he doesn't know how much longer the River Kings can continue their dominance at the nationals.

"It's getting tougher and

tougher every year," he said. "We know it's going to eventually end. But our team is still not too old. I'm the oldest player on the team and I'm 37."

At this year's nationals it appeared early on that the River

Kings' streak might indeed end. That's because the club had a couple of close calls early on.

In its opener, Prince George required a home run in the bottom of the seventh inning to eke out a 4-3 victory over an Edmonton-based team.

And then in their second outing, the River Kings required an eighth inning before pulling out a 3-2 triumph against a club from Nova Scotia.

Randy Potskin attributed his team's slow start to the fact his teammates toil for various squads during the rest of the year. That resulted in a bit of unfamiliarity with each other's play.

"We got stronger as it went on," he said. "Our last two games we played really well."

Before defeating the Nightmares in the final, Prince George beat a Saskatoon side 5-2.

For winning the men's A title this year, the River Kings took home the top prize money of \$10,000. As the runners-up, the Nightmares were awarded \$7,500.

(see All-star page 23.)

Red Hawks dominate

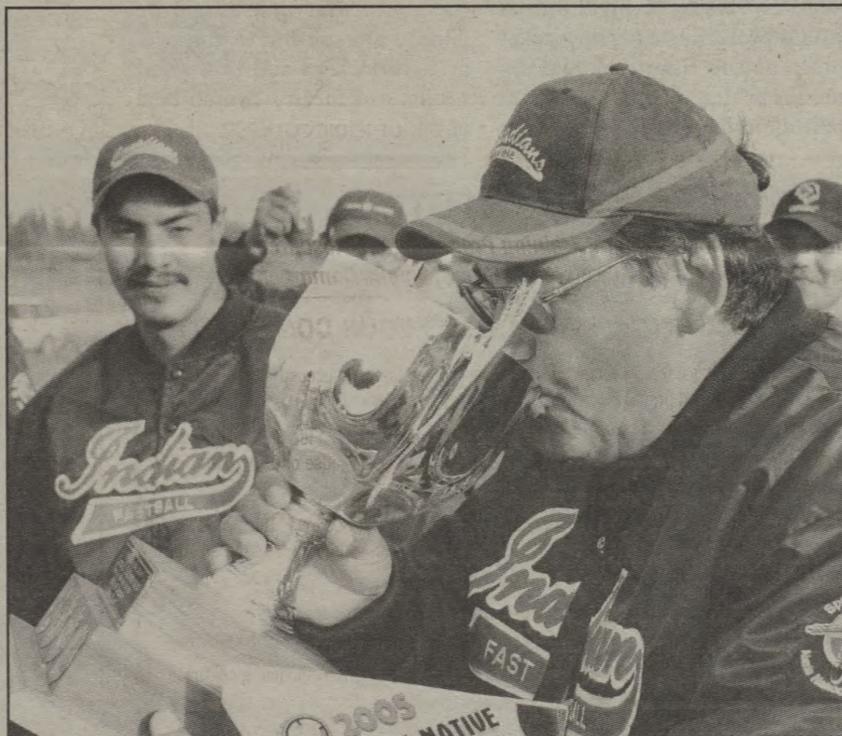
By Sam Laskaris
Windspeaker Staff Writer

ALEXIS NAKOTA SIOUX
NATION, Alta.

The Alexander Red Hawks were simply unbeatable at the Canadian Native Fastball Championships. The Alberta-based women's squad won all six of its matches at the tournament held July 29 to Aug. 1.

The Red Hawks were dominant in what proved to be the championship final, blanking Field of Dreams, a club from Vernon, B.C., in a 10-0 tilt. It was a double-knockout tournament, meaning teams had to lose two games before being eliminated.

(see Women's page 23.)



Don Cunningham of the Pevine Canadians, B-division winners of the Canadian Native Fastball Tournament, celebrates with a sip from the tournament cup.

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Women's Field of Dreams roughed up by Red Hawks

(Continued from page 22.)

If Field of Dreams had beaten the Red Hawks, both clubs would have had one loss. That would have meant the two squads would have been forced to play each other again to decide a champion. But the Red Hawks' convincing triumph negated that need.

Only three innings were played in the final due to a tournament mercy rule. That rule stipulated a game would be over if one team had a lead of at least 10 runs after the third inning.

"We thought we'd get a better game," said Red Hawks' field manager Jody Arcand.

Besides managing, Arcand also played for the team. When she wasn't occupying an outfield position, Arcand was toiling at third base for the squad.

Though the Red Hawks were expecting some stiffer opposition in the final, Arcand was not surprised her teammates fared so well.

"We were very eager," she said. "The girls were pumped to play that game. We brought our best game forward. And we were on top of our game."

By winning their division the Red Hawks were awarded \$5,000. As the runners-up, Field of Dreams took home \$3,500.

The Alexander lineup though

included six players who had helped the Hobbema Challengers win the women's division at the 2002 Canadian Native Fastball Championships in Brandon, Man.

Arcand said it wasn't just the former players from the Hobbema side that contributed to the Red Hawks' success.

"We had a lot of good players from both teams," she said.

The Alexander team roster this season featured 15 players. The majority of the Red Hawks are Cree. The club's lineup also included some Metis players and players from the Kamloops area.

This marked the first season the Red Hawks opted to enter the First Division of the Edmonton Ladies Fastball League.

Alexander was a middle-of-the-

pack team and finished with a sub-500 mark in the league which featured 16 clubs.

Though her squad did not have a lot of league success, Arcand believes playing in the loop was just what the Red Hawks needed in order to fare well at their national championships.

"It prepared us mentally and physically to play that calibre of ball," she said.

Arcand said the Alexander team will, in all likelihood, compete in the First Division of the Edmonton Ladies Fastball League next year as well.

And she also expects the Red Hawks to try and defend their title at next year's national Native championships. That tournament will be held in Prince Albert, Sask.

"I'm pretty sure we'll be there," Arcand said.



The Alexander Red Hawks won all six of their contests at the Native fastball championships.

All-star players

(Continued from page 22.)

Several members of the Prince George club were singled out for their performances, including Randy, a second baseman who was named to the tournament's all-star team.

Ghostkeeper was selected as the event's most valuable player. And other River Kings picked for the all-star team were Basaraba, Evan and Joey Potskin and Eli Jules.

Randy said the Prince George team will be back to defend its crown at the 2006 nationals, scheduled for Prince Albert, Sask.

"We have to keep it going at least until we get beat," he said.



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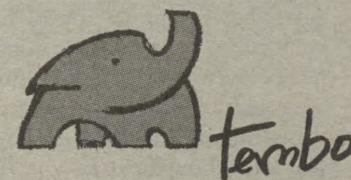
PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a two-day public hearing on the application by SRB Technologies (Canada) Inc. for the renewal of its Nuclear Substance Processing Facility Operating Licence. The facility is located in Pembroke, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **September 15, 2005**, and **November 30, 2005**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by October 31, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2005-H-16, or contact:

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Wise men's words

(Continued from page 18.)

For Inuit, this is sometimes difficult to reconcile. Against formidable odds, we still speak the language our ancestors spoke in 1534, when Jacques Cartier landed on the shores of the St. Lawrence River. We are the dominant majority in our immense Arctic homelands, but we have had to adjust to living within political structures where others are the bosses of how we live our lives.

John Ningark would write, "Inuit knowledge maintenance was based on oral traditions faithfully transmitted throughout the generations. As a Qallunaaq steeped in literary traditions, do not be too dismissive of Inuit contributions to English language dictionaries. In them, you can look up words like igloo, umiak, ulu, kayak, komatik, and muktuk; all Inuktitut words."

I would write, "Always eat your food, mostly devoid of all blood and freshness, sitting in a proper upright posture, with a fork and a dull knife

known by the Inuit as nuvuituq (without point). Store your left-over food in secure containers in refrigeration and eat them in following days until they are gone. Never waste your food."

"If you are a guest at Uncle Milton's house, draw on your natural encyclopedic sources of small talk, and be animated while discussing the weather, Aunt Myrtle's hairdo, and the latest fads of the young people."

John Ningark would write, "Never say None-of-it for Nunavut. Give yourself some lead time to practice saying KINNG-ait for Cape Dorset, Ik-PLAR-juk for Arctic Bay, and Kangiq-SLI-niq for Rankin Inlet. Don't be shy to engage the help of an Inuk to pronounce such names properly. Take heart from the tribulations of Inuit having to say Medicine Hat, Moose Jaw, and Come By Chance properly."

In conclusion, "If you are given a nickname by the Inuit, wear it like the badge of honor it very likely is."

Good for the goose, Ahenekew

(Continued from page 18.)

"My conviction says the power of this country lies with those who have the funds to back their lobbies and the corporate and financial influence to bend the Canadian judicial system and government to their will." He later added "My case was as much about racism against First Nations as it was about alleged racism against the Jewish community."

No it wasn't. I may be somewhat naive on the subject, but one would hope that in a civilized country where you call a race of people "a disease" and then justify the Holocaust, the courts would get involved. Perhaps the true irony here is if somebody had said equally caustic and reprehensible comments about Canada's First Nations, or the Cree specifically, I have absolutely no doubt that Ahenakew would be there holding a press conference demanding a zealous investigation and legal reaction.

In Canada there is racism against Native people. Try and find a Native person in this country that hasn't felt its sting. And, yes, Aboriginal inmates are disproportionately represented in

Canadian jails, indicative of some massive judicial malfunction. But some issues transcend our own little worlds.

And admittedly I don't know that much about Jews, Israel, or anything like that. I do, however, know many fabulous people of mixed Jewish/First Nations heritage, affectionately known in the Native community as "schmohawks."

Some might argue that this is not a case of racism. I once heard somebody of academic standing try to tell me that it is impossible for Native people or any other marginalized culture to be racist. Only White people can be racist, because racism works from the top down. Only the privileged and those in control can legitimately be called racist. I guess a case like this bucks the trend. Then again, David Ahenakew was always a ground breaker... maybe he has once again broken into some new, uncharted territory.

After all is said and done, David Ahenakew plans to appeal his conviction. So this story might not be over yet. It's a confusing issue and he's a confusing man.

But then again, he is Cree. And you know how they are.

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**Windspeaker's Career Section
check it out on page 29!**



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REVISED PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Revised Notice of Public Hearing, available at www.nuclearsafety.gc.ca, announcing a change of date for a two-day public hearing on an application by COGEMA Resources Inc. to mine uranium at its Sue E site. The Sue E site is situated within the currently licensed McClean Lake Uranium Mine and Mill Operation in Northern Saskatchewan. **Hearing Day Two will no longer take place on October 20, 2005 as originally announced. It will now take place on October 19, 2005.** The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by September 19, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Revised Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Revised Notice of Public Hearing 2005-H-11 (revision), or contact:

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REVISED PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Revised Notice of Public Hearing, available at www.nuclearsafety.gc.ca, announcing a change of date for two public hearings on applications by Atomic Energy of Canada Limited (AECL), Mississauga, Ontario, for the renewal of the operating licences for the MAPLE reactors and the New Processing Facility (NPF). The two MAPLE reactors and the NPF are located at AECL's Chalk River Laboratories in Chalk River, Ontario. While separately licensed by the CNSC, the MAPLE reactors and the NPF combine to form the proposed new medical isotope production facility. **Hearing Day Two will no longer take place on October 19, 2005 as originally announced. It will now take place on October 18, 2005.** The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by September 19, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Revised Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Revised Notice of Public Hearing 2005-H-12 (revision), or contact:

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[natural resources]

Proposed diamond mine could bring benefits

If De Beers Canada goes ahead with development of a proposed diamond mine in northern Ontario, the project should result in a number of economic spin-offs for Attawapiskat First Nation.

Attawapiskat is located about 90 km from the site of the proposed Victor project, which would see an open pit diamond mine, a processing plant, workshops, warehouses, offices, fuel storage and accommodation facilities developed on the site.

A pit dewatering system would also be constructed, along with an airstrip, and a new winter road linking Attawapiskat to the mine site. Existing roads between Moosonee and Attawapiskat would also be improved as part of the project, and new power transmission lines would be installed from Otter Rapids to Kashechewan and from Attawapiskat to the mine.

On June 21 of this year, the membership of Attawapiskat First Nation ratified an impact benefit agreement for the Victor mine project, negotiated with De Beers Canada. The agreement outlines the company's commitments to provide training, education, employment and business opportunities to members of the community. It also sets out requirements for environmental management and how De Beers

will deal with social and cultural issues. A financial compensation package is also part of the benefit agreement.

If it goes ahead, the Victor mine will create employment for about 600 people during the three-year construction phase, and about 380 permanent positions once it's up and running. De Beers expects the mine will produce for about 12 years, during which time an estimated 28.7 million tonnes of kimberlite would be extracted. It's estimated six million tonnes of diamonds will be produced over the life of the mine, bringing in an annual revenue of \$117 million.

The mine project is expected to impact a 5,000-hectare section of land in the area.

On Aug. 19, Indian and Northern Affairs announced \$363,300 in funding to Attawapiskat First Nation to help the community take advantage of some of the economic development opportunities that will come if De Beers proceeds with the Victor mine.

That same day, Stephane Dion, federal minister of the Environment and minister responsible for the Canadian Environmental Assessment Agency, announced the Victor project doesn't require further assessment under the Canadian Environmental Assessment Act.

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[buffalo spirit]



Our tobacco is sacred

By Denise Miller
Windspeaker Contributor

SIKSIKA NATION, Alta.

The sun shone brightly and an eagle flew high overhead on June 15 when the Kainai Nation in southern Alberta formally transferred tobacco plants to the Siksika Nation in an effort to bring back the tobacco planting ceremony, last conducted by the Kainai in 1861.

The ceremony was continued in Siksika until 1951.

"We called the sacred planting the tobacco dance," said Tom Cranebear, a Siksika Nation Elder.

Bruce Wolfchild, the Kainai Elder who performed the transfer ceremony said "Siksika were the last to do the ceremony and so it is right that they are the ones to bring it back."

Kainai Elder Roland Cotton remembers how the ceremony was stopped in the communities.

"The government took it away from us. It was forbidden. Those that were growing it in the old days went to jail for it, because the government wanted it for revenue, so that they can make money."

Amos Leather was the sole custodian of many songs, rituals, and dances of the Blackfoot Confederacy of Alberta and Montana. He was the last holder of all the 230 songs of the Siksika tobacco planting ceremony. Amos treasured the songs and traded 200 bushels of wheat for one and 75 horses for another. He didn't transfer the songs and took them with him to his grave.

The Glenbow Museum in Calgary has many of the sacred items from the ceremony, including a 1936 film that shows parts of the planting ceremony.



(Right) Richard Running Rabbit plants the newly transferred tobacco at Siksika in southern Alberta in an effort to bring the traditional medicine back to the people.

PHOTOS BY DENISE MILLER

Some of the young children appearing in that film are now the Elders involved in the renewal.

"The Elders could have buried the artifacts if they had wanted the tobacco ceremony to die out," said Wolfchild. "Instead they hung them in the museum and allowed the ceremony to be recorded so they could be picked up again. From this video, and the Elders that witnessed it, we will move forward to re-create the ceremony for future years. Many songs and parts of the ceremony are intact and the knowledge is still in place."

Mel Ironshirt of the Kainai Nation, who brought the seedlings from Kainai to Siksika, calls the renewal a crusade.

"The Blackfoot people can trace tobacco use back to 1200 A.D. and it was always used as an offering to our Creator. One Elder mentioned that if you light up a cigarette bought in a store

the smoke doesn't go up straight. It tends to linger down where our children are playing. When you light our tobacco for sacred or ceremonial use, the smoke takes our message and our prayers to the heavens where we can be heard. Today at Siksika we are trying to carry on a ceremony that will be good for the people. The tobacco here is going to go a long way to help our people live longer lives and really be a spiritual awakening."

Kainai Elders Cotton and John J. Healey agree that only those



that had the rights, such as certain bundle holders, could use tobacco. At that time tobacco

Kainai Elder Bruce Wolfchild (first man on the right facing camera) leads the transfer ceremony. Participants are connected by hands on shoulders to allow energy and authority to flow to Siksika.

wasn't inhaled. It was used more like sweetgrass is today.

"If you are a trapper, you want to look for something that's going to attract the one you want to trap, a beaver or a muskrat," said Cotton. "This is the thing we want to achieve with the Creator. Each of our fragrances is uniquely blended with the purest of essentials to give the heavenly fragrance, as mentioned by my grandparents. True people of the land wanted to capture the purest they could to achieve a communion with the heavenly Father and to receive healing. People of yesterday were really strong in faith; they were able to achieve miracles. We want to achieve healing back on our reserves. We want to come back to be the people that we once were. Dig back in your minds to the teachings. It's time that we carry this tobacco the way God gave it to us. If we properly use it, you can achieve healing. You can achieve that quality of life that we are looking and striving for. I'm encouraging you; let's go back to the use of our traditional tobacco, to what it's really worth. It will bring peace and harmony within one's life and the family."

Tobacco use makes up part of rituals and ceremonies across Turtle Island. It is hoped that other people and other nations will come forward with their ancient traditions so that all can join in this renewal.

"The Creator brought us together so that we can carry it back to our homes and begin to meditate and to begin to pray and to call on him so that we can bring back the true meaning of the sacred use of tobacco," said Cotton.

Participants will invite relatives home

By Laura Stevens
Windspeaker Staff Writer

OTTAWA

Canada's Aboriginal Veterans, along with Indian and Northern Affairs Canada and Veterans Affairs Canada, will embark on an Aboriginal spiritual journey to Belgium and France from Oct. 25 to Nov. 4.

Aboriginal spiritual Elders from across Canada will conduct a Calling Home ceremony to invite the spirits of fallen warriors to return to their homelands and join their ancestors.

Journey participants will include Second World War

veterans; Aboriginal traditional spiritual leaders; national Aboriginal leaders; members of the Canadian Armed Forces and Royal Canadian Mounted Police.

Thousands of First Nations, Inuit and Métis people served Canada in the First and Second World Wars and the Korean War. More than 500 known Aboriginal people are buried in Commonwealth war graves and other cemeteries around the world.

According to Veterans Affairs Canada (VAC) the purpose of the journey is so the veterans will have the opportunity to pay their respects to their fallen comrades by giving them a final salute. The families of fallen warriors will have the chance to lay the spirits

of their loved ones to rest with their ancestors. This journey will also educate the youth, public and Europeans on the service and sacrifice by Canada's first peoples.

Veterans and youth will visit the battlefield sites at Hill 62, St. Julien, Vimy, France, Beny-sur-Mer and Juno Beach, while the spiritual Elders will conduct the Calling Home ceremony at a site near Ypres. Due to the sacred nature of the ceremony, it will be conducted in private; however, information about it will be made available.

The ceremonial site will consist of sweatlodges, tipis and an eternal fire, which will be constructed in advance of the arrival of the delegation. An Inukshuk will be

constructed and placed on the grounds of the Juno Beach Centre to serve as a permanent reminder of the contribution of Canada's Aboriginal warriors in service to their country.

An Inukshuk is made from stacked stones. It's a human-like statue with its arms pointing straight out to the sides.

The journey delegation will consist of approximately 200 people. Indian and Northern Affairs Canada invited First Nations, Inuit and Métis youth between the ages of 16 and 18 interested in taking part in the event to submit a written essay of 300 to 500 words.

They had to answer an essay question about why it is important

for Aboriginal youth to remember and honor the sacrifices and achievements of Aboriginal soldiers who served their country during times of war, military conflict and peace. The deadline was Aug. 15.

According to Julie Daoust, media relations officer for VAC, the names of the veterans and the 13 youth delegates who will take part in the journey will be announced in September. The veterans and youth will be representative of each province and territory.

For more information on the journey and on the participation of Aboriginal people in wartime, visit the Veterans Affairs Canada Web site at www.vac-acc.gc.ca.

Can warrior societies survive in a post-9/11 world?

By George Young
Windspeaker Staff Writer

VANCOUVER

In the face of what members of the West Coast Warrior Society describe as pressure from the government, and disheartened by a lack of support for their efforts from their own people, the group has announced it is disbanding.

The demise of the society leaves observers wondering whether political activism can exist today in the form of warrior societies, which find themselves operating in the shadow of the Sept. 11 terrorist attacks on the United States in 2001, and the more recent attacks by Islamic extremists in other parts of the world, including the London transit bombings in July.

Members of the West Coast Warriors were the recent targets of investigation by the RCMP's Integrated National Security Enforcement Teams (INSET). INSET is responsible for investigations under Canada's Anti-terrorist Act. The West Coast Warrior Society believes that government and law-enforcement agencies are using public fear to allow anti-terrorism resources in the country to be used to investigate and curtail Aboriginal activism in Canada, and thwart the legitimate efforts of Indian warrior societies to protect Aboriginal interests across the country.

The end for West Coast Warriors Society

The incident that sparked the end of the society occurred June 27 on the Burrard St. bridge in Vancouver. Three Aboriginal men were arrested in a military-style operation after they had made a legal firearms purchase at a Vancouver gun shop.

RCMP tactical team members carrying sub-machine guns blocked off the bridge and arrested the three men, who were released hours later without charge. Police confiscated the firearms and gave no reason for the takedown.

Sergeant John Ward of the Vancouver RCMP soon after told *Windspeaker* the action was a national security team investigation arrest, and the firearms were seized as part of an ongoing investigation that he could not discuss.

Vancouver RCMP's INSET was behind the operation, which also involved Vancouver RCMP and the Vancouver Police Department.

David Dennis, leader of the West Coast Warriors Society, and James Sakej Ward of the East Coast Warrior Society have identified themselves as two of the three men arrested on the bridge.

Dennis called RCMP INSET,

"a right-wing, out-of-control organization ... that has in its mind to jail everybody from environmentalists to marijuana activists to Native activists.

"Unfortunately, what is going to happen in the end is that people, fanatical people, will win, and I think that is the legacy of 9/11 for Indigenous people. It has shown us that the government, or portions of the government, has always wanted to use this kind of Custer 'Let's go after the Indians' kind of approach," said Dennis, who claims the government is using 9/11 to develop a "shopping list" of concerns against any and all activists.

Dennis said the firearms seized were 14 Norico M305 semi-automatic hunting rifles and 10,000 rounds of ammunition purchased from Lever Firearms in Vancouver.

Josh Muir, manager of Lever Firearms, called the purchase large, but not unusual and legal by all accounts.

Dennis said the purchase was registered with the Canada Firearms Centre and the transfer of ownership was complete the day before the purchase was picked up.

Dennis said the firearms were purchased for the Outdoor Indigenous Traditional Training (OITT) course for the Tsawataineuk First Nation in Kingcome Inlet. The OITT course is intended to reconnect youth with traditional values and skills, such as hunting, said Dennis. An assertion supported by Twasataineuk Chief Eric Joseph.

John Cummins, the Conservative member of Parliament for Delta, B.C., insists, however, the firearms purchase was for warrior training.

"If you allow this to continue and you allow that society to grow and to train these people and to indoctrinate these people that violence is the best solution to whatever problems they may have ... there is going to be a major confrontation and somebody's going to get hurt," said Cummins in a *Vancouver Sun* article.

Kingcome Inlet was the scene of a blockade by members of the Tsawataineuk First Nation in February, protesting logging rights granted to International Forest Products in Tsawataineuk traditional territory.



VANCOUVER SUN

East Coast Warrior Society member James Ward was one of three men arrested June 27 on the Burrard St. bridge in Vancouver by members of the RCMP's Integrated National Security Enforcement Teams.

Cummins is in regular attendance at confrontations, such as Burnt Church in 2000 where members of the East Coast Warriors clashed with New Brunswick fishermen over the vandalism of Native lobster traps. He was also at Cheam, B.C. in 1999, a blockade by the Native Youth Movement over proposed parkland which led to the formation of the West Coast Warriors.

A threat to civil liberties is the charge

Jean Crowder is the NDP member of Parliament for Nanaimo-Cowichan, and is an Aboriginal Affairs critic.

Crowder sees the Burrard St. bridge takedown as an example of a threat to civil liberties in Canada due to the Anti-terrorism Act.

"What we are looking at is an erosion of civil liberties. It has been really difficult to confront it in any kind of way because it is all done behind closed doors. This is an example of something that is not open to public scrutiny," said Crowder.

Dennis denies the firearms were to be used to train members of the warriors' society, but if that was a real worry INSET could have stopped them from getting the firearms and ammunition by blocking the application with the

firearms registry before the purchase was made.

Instead, he said, the very public Burrard St. bridge takedown was intended to discredit the West Coast Warriors, turn the public against them and intimidate the families of warrior society members.

Ward, who at one time was a member of the United States Airborne, said the investigation of the West Coast Warrior Society and the planning behind the Burrard St. bridge takedown has all the markings of Joint Task Force Two (JTF2) involvement.

JTF2 is the Canadian military's special forces unit that is trained in anti-terrorism planning and tactics.

In 2002, RCMP INSET raided the home of John Rampenen, a then-West Coast Warrior Society member, in search of weapons. No weapons were found despite the use of state-of-the-art thermal imaging equipment. Rampenen said he was branded a criminal in the eyes of the public, despite never having broken any law. Rampenen told *Windspeaker* his family was so terrified by the RCMP invasion that he decided to leave the warrior society.

Rampenen said that modern warrior societies seek to capture public and media attention to make Aboriginal issues known. One of the side effects of that goal is police attention.

"I believe that this is a kind of pre-emptive strike, an underlying

message that (governments) feel has to be delivered to Indian people that if you get into this kind of organizing this is what is going to happen to you," said Dennis.

"The people from the American Indian Movement (AIM) are saying that this is Rapid City all over again," said Dennis.

"At the height of (AIM's) popularity, the FBI sponsored goon squads, murdered a number of people," alleged Dennis. "There was a counter-intelligence program that was enacted by the FBI during that time. Its deliberate purpose was to undermine the support of (AIM), to criminalize the group, and to terrorize their families."

That could have been INSET's original intent. And the tactic seems to have worked, with Dennis asserting that the decision to disband the West Coast society was made because of RCMP harassment, intimidation and the criminalization of the warrior society.

Rampenen was sympathetic.

"I didn't cease being a warrior, I just refocused my attention and energies towards those things that I felt were more pertinent. I can understand the decision made by the West Coast Warriors Society to disband and to refocus their energies and attention on things that will have a more profound impact in the First Nation's community," said Rampenen.

Corporate interests protected

In a communiqué written Aug. 2 by warriors' advisor Dr. Taiiaka Alfred, the society insists it does not advocate violence to advance any particular cause, but does believe in defending Indigenous peoples against any threat resulting from "racist policies and overzealous law enforcement agencies."

Alfred told *Windspeaker* he believes the Burrard St. bridge takedown was intended to protect corporate logging interests in Kingcome Inlet, with the Canadian government using anti-terrorism legislation to protect those interests.

Alex Swan, a spokesperson for Deputy Prime Minister Anne McLellan's office, called the arrest on Burrard St. bridge a "criminal investigation," and said the Anti-terrorism Act does not discriminate on the basis of race. McLellan is responsible for both the RCMP and the administration of the Anti-terrorism Act. Swan would not comment on why RCMP INSET was in charge of the takedown if it was a simple criminal matter.

Send your comments on this or any other Windspeaker story to edwind@ammsa.com

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Nicole Carpenter
Phone: 250-957-4325, Ext. 31
Fax: 604-985-0295
Email: nicole.carpenter@gov.bc.ca

W. Michael Stockdale at
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Laurentian University is presently accepting applications for the position of:

DIRECTOR, NATIVE EDUCATION

Reporting to the Vice-President, Academic, Anglophone Affairs, the Director of Native Education will be responsible for three key areas designed to enhance Native Education Programs at Laurentian University. These include academic program development, fundraising for Native-specific initiatives, and overseeing the ongoing implementation of the strategic directions for Native education. Each of these areas will have specific targets designed at increasing overall access and retention of Native students and enhancing a strong Native presence on campus.

The incumbent will work collaboratively with LUNEC and existing faculty and staff at Laurentian University and the University of Sudbury to enhance and enrich Native student, faculty and community learning, to bridge programs, cultures and communities, to develop and manage the academic infrastructure to provide consistent, quality education in Native education programs, and to seek out academic collaborations among universities, colleges and with educational institutes in aboriginal communities; lead the development of new academic curriculum/program development across the University and in partnership with Native communities; identify and seek out appropriate funding resources to ensure sustainability of Native academic programs and services; and lead the implementation of the proposed Native Centre of Learning.

The Director, Native Education, will possess faculty credentials and Ph.D. or equivalent preferably in a relevant discipline; a minimum of three to five years' experience in the area of Native education; demonstrated experience with the development of academic curriculum and programs designed specifically to enhance Native education at post-secondary institutions; experience in managing educational programs; demonstrated ability to attain funding for new programs; excellent managerial communication, financial and human-resource skills; must have extensive knowledge of Native history and education; understanding of culture and traditions is required; an ability to speak a local Native language would be an asset.

Please forward your résumé to:

Director, Human Resources
Laurentian University, Human Resources
Ramsey Lake Road, Sudbury, Ontario P3A 2C6
Email: HRD@nickel.Laurentian.ca
Fax: (705) 673-6507

Laurentian University is committed to equity in employment and encourages applications from all qualified applicants including women, aboriginal peoples, members of visible minorities and persons with disabilities. The competition will remain open until a suitable candidate has been found.

All applicants are thanked for their interest in this position. Only those selected for an interview will be contacted.



PETER BALLANTYNE CREE NATION HEALTH SERVICES INC.

Peter Ballantyne Health Services is an incorporated non-profit First Nations health organization delivering holistic health programs in the communities of Pelican Narrows, Deschambault Lake, Southend and Sturgeon Landing. PBCN Health Services is committed to striving for excellence, innovation and strengthening community development in health delivery.

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Working with the Health Services management team, the successful candidate will be responsible for providing consultation, clinical support and training to primary care, community health and home and community care program staff in the PBCN transferred communities of Pelican Narrows, Southend, and Deschambault Lake. This position requires a nurse with advanced clinical skills and training. Extensive travel is required.
Closing Date: September 16, 2005

HOME & COMMUNITY CARE MANAGER - (Full-time Permanent - Prince Albert Office)
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Closing Date: September 16, 2005

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Closing Date: September 16, 2005

PRIMARY CARE/COMMUNITY HEALTH NURSE - (Full-time permanent Positions)
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pbcnhealth@sasktel.net
P.O. Box 339
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Telephone: 306-953-4425
Fax: 306-922-4979

Community says goodbye to respected leader and teacher

By Cheryl Petten

Hundreds of people came out to the Penticton Indian Band ball diamond on Aug. 9 to pay their final respects to Union of British Columbia Indian Chiefs (UBCIC) Grand Chief Archie Jack, who lost his life on Aug. 3 in a single vehicle accident.

Jack, 70, had been driving to Manitoba when his van overturned near Swift Current, Sask.

Jack was born in Penticton on Aug. 14, 1934.

In 1969, he was one of the founders of the UBCIC, the first provincial Aboriginal organization created in B.C. to represent First Nation people living on reserve. He served as leader of the organization.

The union was set up in part in response to the federal government's White Paper on Indian Policy, which threatened to eliminate the Indian Act and, along with it, any special status for Aboriginal people.

Jack served as councillor of the Penticton Indian Band and was elected as chief on three separate occasions, serving in the role for a total of 10 years. He also served as chairman of the Okanagan Tribal Council.

During his time as chief, the Penticton Indian Band organized a number of protests, including a blockade that was successful in its efforts to stop a planned expansion of the Apex ski resort. Band members also occupied the Penticton airport during a dispute over ownership of the airport land, and set up a blockade for 87 days to show support for the Mohawk people during the Oka crisis.

Tensions ran high during each of these protests, and Jack's strong leadership was credited with keeping each situation from turning violent.

In 1996, Jack left band politics behind

him and turned his attention to the area of education.

In 1997, he became the first member of the Penticton Indian Band to be elected as a school trustee for School District No. 67 (Okanagan Skaha) and served two terms. During his time on the school board, he was instrumental in getting much needed renovations and expansions approved and completed for two schools in the rural area he represented, one in West Bench, the other in Kaleden.

Even after he was no longer a trustee, Jack continued his involvement with the school district as a member of the district's Aboriginal education advisory committee.

On top of his achievements in the political and education arenas, Jack also made his mark in the world of rodeo. Earlier in life, he had been a championship saddle bronc rider. Later, he and Joyce, his wife of 32 years, raised horses on their ranch and he worked as a rodeo stock contractor. Over the years, he also served as a mentor to many younger cowboys.

Jack was a devoted father to his children, Joleen, A.J. and Shane. Supportive and encouraging, he was always there to watch as they took part in school activities.

His supportive attitude spilled over for the benefit of other children as well. He liked to see all children involved in positive activities, and at one point helped to create a rodeo club at Penticton secondary school to give Aboriginal students something they might be interested in getting involved in.

In 2004, Jack enrolled at the En'owkin Centre in Penticton where he earned his B.C. teacher's certificate.

It is estimated that there are only about 250 fluent speakers of the Okanagan language left. Jack was one of them, and he

dedicated much time and energy to passing his knowledge on to the next generation. He taught the Okanagan language and culture to the young people of the Penticton and Osoyoos Indian bands, and was the Okanagan language teacher at SEN*POK*CHIN school in Oliver.

He also worked at the En'owkin Centre, helping to get a Web site up and running that would give people across the globe access to information about Okanagan language and culture.

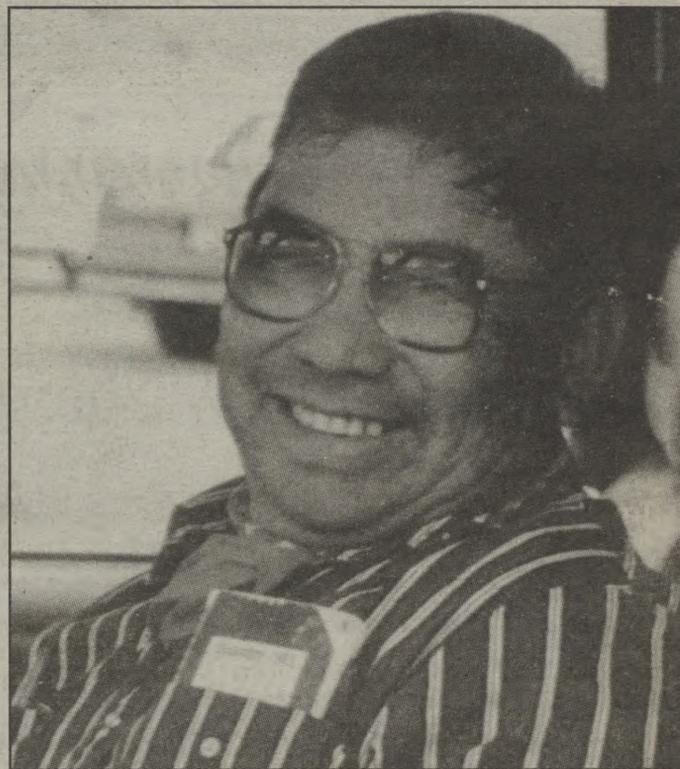
His continuing efforts to revitalize Okanagan language and culture were recognized during an Indigenous traditional knowledge conference held in Penticton in May and on July 26, he was awarded an honorary doctorate of Nsyilxcen language by the Okanagan Indian Education Resources Society at the En'owkin Centre.

He was a member of the Penticton Indian Band's Elder council, and helped develop a relationship between the school district and the council, helping the other members of the council feel comfortable enough to agree to have the Okanagan language and culture taught within district schools. At the time of his death, plans had been in the works for Jack to play a role in bringing that programming into the schools.

Those that knew Jack remember him as a good leader who brought common sense and an even hand to bear in all that he did.

He brought with him a wealth of experience gained through his many years in Indian politics, and a level-headedness that helped him diffuse potentially volatile situations.

They remember him as a man who never reacted emotionally, but would give everyone a chance to speak, think about what had been said and then respond. He



Archie Jack will be remembered for his contributions to politics, Indian activism and education. His sudden passing left his work on language retention now to others.

was never judgmental, and had a way with people that made them feel at ease when speaking to him.

He was also quick to remind the people of the community that he might be their leader, but direction for his actions and decisions must come from them.

Jack had a great sense of humor, which he used to good effect in both good and bad situations. People who knew him say they will remember his laugh and his animated personality.

He was also known for his ability to see people just as people, not as being Native or non-Native.

Jack was more than just a teacher to his many young students. They saw him as a grandfather figure, and were devastated by the news of his passing.

The crowd that gathered to say their goodbyes to Jack at his

memorial service spoke volumes about the impact he had made during his 70 years.

Native leaders were joined by non-Native leaders from all levels of government—municipal, regional, provincial and federal. School trustees who had come to know Jack through his work in education stood next to cowboys who knew him from his involvement in the world of rodeo. All of them were there to honor a man who had touched their lives in some way.

Whether as political leader, educator, mentor or father, Jack dedicated himself to creating a better world for future generations. His sudden passing meant he will be unable to complete all of the work he had planned to do, but hopefully the many people he has inspired will step in and carry on.



For further information
please contact:

Indian Resource Council
235, 9911 Chula Blvd.
Tsuu T'ina Nation, AB
T2W 6H6
Phone: 403-281-8308
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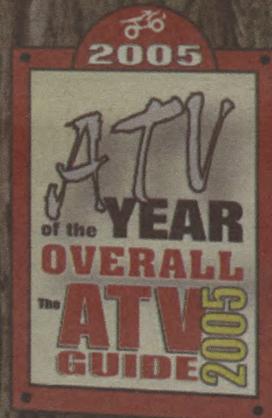


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