

# Windspeaker



August 2002

AMMSA, Canada's largest publisher of Aboriginal news

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## WHAT'S INSIDE



Member of Parliament Paul Martin

### MARTIN STRIKES A CORD WITH CHIEFS

The Assembly of First Nations chiefs were wary, but impressed with the speech given by former finance minister Paul Martin at the AFN general assembly held in Kahnawake in July. The MP from Lasalle Emard in Quebec, who many predict will become the next prime minister of Canada, hit all the right notes with the chiefs on substantive issues, but his take on the governance act initiative left them shaking their heads with wonder. ....Page 13.

### SPORTS

.....Pages 22 & 23.

### HEALTH

.....Pages 24 to 26.

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The advertising deadline for the September 2002 issue is Thursday, August 22, 2002 see page 4 for details.

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TERRY LUSTY

## Half-mile o' hell

Chuckwagon driver Floyd Bradshaw from Lacombe, Alta. tried his best, but Lady Luck kept him out of the top four in the prestigious Calgary Stampede's Rangeland Derby, worth \$50,000 in the Dash-for-Cash final on July 14. Bradshaw took 21st out of 36 wagons following a fourth-place finish in the aggregate at the recent wagon races at the Ponoka Stampede. He managed to pocket more than \$10,000 at Calgary and promises to return in 2003. More great photos on page 21.

## Former national chief leads court challenge

By Paul Barnsley  
Windspeaker Staff Writer

### KAHNAWAKE MOHAWK TERRITORY, Que.

*Editors note:  
Coarse language contained in this report. Reader discretion is advised.*

A statement of claim challenging the legitimacy of the First Nations governance act was filed in Federal Court on July 15 by former national chief David Ahenakew on his own behalf and on behalf of the senate and chiefs of the Federation of Saskatchewan Indian Nations (FSIN).

The Crown in right of Canada, Prime Minister Jean Chretien and Indian Affairs Minister Robert Nault are named as defendants.

The legal action claims the defendants breached the Crown's fiduciary duty by increasing "federal government control over Indian governments on reserve" and that Bill C-61 "expands the power of the minister of Indian Affairs and increases the minister's intrusion into the affairs and government of the Indian Nations."

The court is asked to grant an injunction prohibiting the passage into law of C-61, a declaration that the Bill will have no application to treaty Indians in

Saskatchewan, a declaration that Canada has breached its fiduciary duty and a declaration that the Crown must observe its fiduciary duty and uphold treaty rights whenever it seeks to put forward any future legislation. Unspecified damage payments from Nault and Chretien are also requested.

Ahenakew is a tough talking, no nonsense man who told *Windspeaker* on July 17 that a lawsuit like this should have been launched a long time ago. He is the chairman of the executive council of the FSIN senate, a 26-person body made up of former chiefs and leaders in the province. The senate advises the

current leadership and has a well-defined place and role within the Indian government in the provincial organization.

Ahenakew said they are not Elders, but former politicians who provide guidance for the younger generation of chiefs.

"The leaders are not leading. We decided we would lead. We are former leaders. We have experience. So we did it," he said. "We made this decision. We considered it very seriously. We discussed it at length and depth and we decided that there is no leadership here that has the guts to launch something like this.

"You're prepared to sit down and negotiate? How the hell do

you negotiate with people that don't want to negotiate with you? They just want to sit down and give you money—spend all kinds of money—and get nowhere and then turn around and beat the shit out of you for mismanagement in the press. We're not going to do that."

He went to the Saskatchewan chiefs and told them the senate was going to do it, with or without them, he said. Asked if he was directing his criticism at [FSIN] Chief Perry Bellegarde and his fellow Saskatchewan chiefs, he didn't mince words.

"That's what it sounds like, doesn't it," he answered. "I'm a former leader of the Federation of Saskatchewan Indians. I was there 10 years. We never had things like this because we kicked ass... There was none of this damned diplomatic type of negotiations where you had to follow certain rules and so forth. We had certain rules. And we didn't stop until we had something done.

"Today? Well, we've been negotiating for 10 years on this governance and other things and not getting anywhere. We're spending lots of money but we're not getting anywhere. That is a clear reflection on the part of the leaders that they're not doing their job.

(see Ahenakew page 18.)

## In the challenge

Ahenakew et al allege that the government's consultation process "was not conducted on the foundation of full disclosure or of consultation with the First Nations of Canada, to whom the defendants owe a fiduciary duty."

The lawsuit claims the defendants breached their fiduciary duty to act in the best interests of First Nations by not including First Nations in the drafting of the bill. It's also claimed the consultation was inadequate and not done in good faith. Also alleged is that the defendants failed to obtain consent of First Nations as a fiduciary duty would require, and that a constitutional conference is required under section 35.1 of the Constitution if the Crown seeks to infringe or amend constitutionally protected First Nation rights, but was not held.

The plaintiffs also charge that the government intimidated First Nations with threats of funding cuts to uncooperative communities.

# Veterans' compensation package needs tweaking

By Cheryl Patten  
Windspeaker Staff Writer

TORONTO

The compensation package offered to First Nations veterans by Veterans Affairs on June 21 falls far short of expectations, said Grand Chief Howard Anderson.

The maximum pay-out would see \$20,000 for each veteran, or his surviving spouse, if the veteran's death occurred after Feb. 1, 2000, the date the National Round Table on First Nations Veterans Issues began its work.

First Nations vets had been asking \$425,000 each. That figure is based on an estimate of how much a veteran could have expected to make by selling the land he was entitled to get, but didn't, on his return from war.

When the veterans gather in Winnipeg in early September, they hope the offer in front of them is better than the one currently on the table.

Anderson, Grand Chief of the Saskatchewan First Nations Veterans Association and chair of the First Nations veterans round table committee, said a July 11 meeting with Veterans Affairs to discuss details of the compensation package left the committee members disappointed.

"We weren't happy," Anderson said, explaining that there was no one at the meeting from Veterans Affairs with the authority to begin negotiations on the package. He was also angry that there were no negotiations before the compensation announcement.

"There was no communica-

tion. All he (Veterans Affairs Minister Dr. Roy Pagtakham) did was phone me... on the 21st of June and said 'We're offering you \$20,000, and we'll be doing it today. We'll be bringing it to Parliament.' So there was no negotiation about what we should be doing. It was a cut and dried thing before even we got into it," Anderson said.

While there has been no indication from Veterans Affairs that the proposed compensation package is up for negotiation, Anderson hopes the department will be willing to take part in further discussions.

"We're having another meeting in September to try and get all of the veterans together and say, 'Okay, what do you think? The round table said we'll leave it to the veterans, and the widows and the spouses, for them

to say yes or no or otherwise. In the meantime, we'll keep plugging away and see what we can do."

In addition to monetary compensation, the veterans are also hoping to get an apology from the government.

"Not of being in the war, but of the treatment we got when we came back," Anderson explained.

Although Veterans Affairs is offering First Nations veterans compensation, the department has not admitted any wrongdoing by the government against First Nations veterans. The press release issued by the Veterans Affairs on June 21 states that the compensation offer is "based on compassionate grounds, and not on the basis of any liability on the part of the government of Canada."



Howard Anderson

# Woman fired, files human rights complaint

By Paul Barneley  
Windspeaker Staff Writer

CALGARY

Fourteen years after Leona Daniels, now 35, discovered she was a status Indian, she took her skills home to work for the Ktunaxa Kinbasket Tribal Council.

A product of the infamous sixties scoop that saw large numbers of First Nations children removed from their families in the 1960s as a way of assimilating Native children, Daniels was 19 years old before she even realized she was Native.

After growing up in Calgary with a non-Native family, Daniels studied social work and has a master's degree in progress. She accepted a job on her home territory near Cranbrook, B.C. in January 2000.

"I was employed as the executive director of the Ktunaxa Kinbasket Child and Family Services," she told *Windspeaker*. But after less than two years on the job, on Oct. 10, 2001, she was fired and told to leave immediately.

"They said that I was insubordinate. During my whole employment with the agency there was never any talk, or any precipitating factors to talk, about insubordination," she said.

Daniels alleges the charge of insubordination to be a "convenient excuse" to fire her because she is homosexual. So she filed a complaint with the British Columbia Human Rights Commission.

"I call myself two-spirited. I guess in contemporary terms it would be lesbian," she said.

Dawn Wattie, a Victoria lawyer who is representing Daniels, also said there was no indication in Daniels' employment record of any insubordination problem.

A copy of human rights commission investigator Lynn Britton's report shows that the child and family services board claimed that Daniels had been insubordinate during a joint management committee meeting. When Britton asked for recorded minutes of the meeting, she was told the agency "was unable to obtain copies of these



Leona Daniels (left) with partner Leah at the departure party held before Leona left for work with the Ktunaxa Kinbasket Tribal Council near Cranbrook, B.C.

minutes."

Britton concluded, in her report, that "when considering the whole of the evidence, it appears that while the complainant's sexual orientation may not have [been] the sole reason for her dismissal, there is some evidence that it may have been a factor. Therefore there is a reasonable basis to justify referring this complaint to the tribunal for a hearing."

The investigator could have recommended that the complainant be dismissed.

"The tribunal investigates to see if there is a prima facie case," Wattie said. "Once the commission decides that there is, then they proceed to set it down for hearing. That's where we're at. We're waiting for the tribunal to advise us when the matter's going to be set down."

The lawyer explained the investigative process employed by the human rights commission.

"When a complainant files a human rights complaint, they provide a written submission. The other side is provided with an opportunity to reply. Then the complainant has an opportunity to respond to that reply. Based on those written submissions, the human rights case-worker may talk to witnesses if they feel that they don't have enough to make a determination that there's a prima facie

case. Sometimes they talk extensively with people and sometimes they don't. In this case, they've clearly talked to some witnesses and there is a key witness for Leona's case. On that basis, they've determined there is enough evidence to go to an oral hearing," she said.

She said the other side in the dispute is challenging the discrimination charge.

Daniels believes her troubles began when she attended a work-related workshop with her partner.

"My partner and I were at the workshop and they saw her put her hand on my shoulder," she said. "That was the main triggering event for them," she alleges.

She also alleges that after the workshop there were a "few incidences of sexual orientation discrimination" and shortly after that she was fired.

"The case has been approved to go to trial," she said. A date has not yet been set for the final human rights commission hearing on the matter, but it's expected the case will be heard in Victoria this autumn.

# Referendum result gets varied reaction

*"The one thing that adds an interesting twist to my story is I'm a product of the adoption scoops. I was given up for adoption in 1967. So when I went home to work for my band, it was my first experience of going home. So that really makes it doubly hurtful."*

—Leona Daniels

nothing for eight months. I claimed bankruptcy so my finances are tarnished."

She plans to fight for reinstatement, an apology and compensation for the harm she alleges was done to her by the tribal council's child and family services agency.

"That was my dream. My training's in social work. My dream was to go home and work with my people. Now I'm working at a [Calgary] non-profit agency counselling. This was not part of my plan," she said.

Daniels said she is standing up for a principle that needs defending.

"Public education for all on- and off-reserve communities that, yeah, two-spirited people do exist," she said. "We're part of the culture. We're ceremony."

In my language we have words that describe people who are like me."

Now that the many children who were scooped in the 1960s are reaching maturity and looking for their roots, Daniels believes many others like her will find their way home. She thinks it's doubly sad that she ran into trouble because she is so eager to learn about the home and culture she was taken from at such an early age.

"The one thing that adds an interesting twist to my story is I'm a product of the adoption scoops. I was given up for adoption in 1967. So when I went home to work for my band, it was my first experience of going home. So that really makes it doubly hurtful," she said. "These people are my family. They met me briefly as a child before my mother gave me up

for adoption but because I came home, you know 'gay,' there's just no room for me in that community. That's too bad because I have a master's degree in process. I'm clean and sober and I have about 10 years of social work experience under my belt, but because of that one factor..."

She called this publication and asked that her story be told.

"I would love for this story to be told. From a lesbian perspective it hurts, but also from an adoption scoop perspective. We're all going home; we're all coming home. We're all looking for the culture and identity. There needs to be the respect there," she said.

Should Daniels win her case, she's prepared to go back to the community and live there.

"I love the territory. I miss home. The months we were there and even the months when we were living in poverty, taking pop bottles in just to buy a loaf of bread," she said. "I love the territory. Some of my relations have taken me in. It's neat. They'll tell me the stories. You know, 'this is where your dad used to play. This is where your dad and I did this.'"

Human rights commission investigators do have subpoena powers and decisions of the tribunal can be appealed to the courts.

Mary Duffy, the manager of investigations and media for the British Columbia Human Rights Commission, said the commission "will not comment" on the specifics of cases. Chief Sophie Pierre, leader of the Ktunaxa Kinbasket tribal council, did not respond to *Windspeaker's* inquiries.

# Ballot burning sparks celebration at Songhees

By David Wlucher  
Windspeaker Contributor

VICTORIA

A fireball blasted hundreds of referendum ballots into the air July 3 at a burning of referendum ballots ceremony at the Songhees reserve.

"Today is a sad day for the B.C. treaty process," said Hupacasath Chief Councillor Judy Sayers, before shooting a flaming arrow into a cardboard canoe crammed with protest ballots and messages of disdain for Gordon Campbell and his provincial Liberal government.

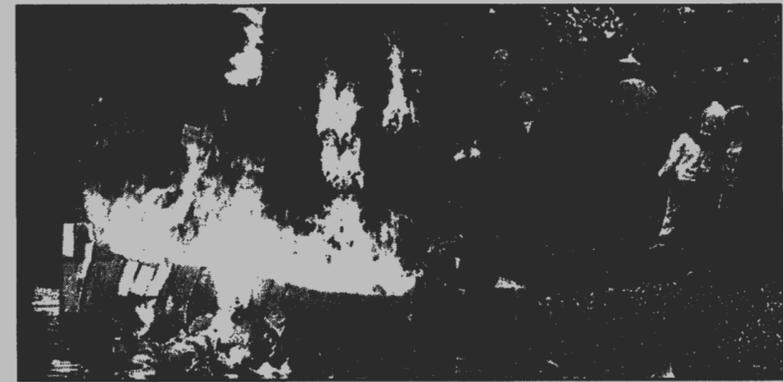
"They want to stop us from being self-governing as we have

been since time immemorial. Our right to self-government is enshrined in the Constitution and no referendum can take that away from us," she said before a crowd of more than 200 cheering supporters outside the Songhees bighouse.

The protest coincided with the province's announcement of the referendum results, and their pronouncement of the benefits of a reduced mandate.

"This government has created even more uncertainty in the province as they continue with their agenda to assimilate our people and deny us our rights," said Songhees chief negotiator Robert Sam.

(see Ballots page 6.)



With the result of the referendum came a ballot burning ceremony at Songhees.

# Referendum result gets varied reaction

By Paul Barneley  
Windspeaker Staff Writer

VICTORIA

The results of British Columbia's referendum on treaty negotiations are evidence of the provincial government's insight and political acumen and respect for the basic values of democracy.

Or not. It depends on who you talk to. A significant number of the province's registered voters participated in the vote.

Or not. Again it depends on who you talk to and how you look at the numbers.

Premier Gordon Campbell said the results are a sign his government made the right move in calling the referendum.

"By any measure, it's a tribute to democracy and to British Columbians' profound interest in this issue that 760,000 citizens took the time to get involved and make their views known," he said.

Geoff Plant, the province's attorney general, thinks the referendum will "revitalize the treaty process in British Columbia."

Plant said the people have told their government what they want in regards to the treaty process.

"We will incorporate those statements of principle into the instructions that we give our negotiators so that we can make good our specific new era commitments that we made which was that we would conduct a one-time province-wide referendum on the principles that would guide the province's treaty negotiations," he said.

Government critics say the referendum was a cynical exercise that asked an uninformed and antagonistic majority to vote on the rights of a minority.

There's even a question about whether or not a true majority participated. When they met with the press to announce the referendum results on July 3, the premier and his attorney general made a point of raving about the number of people who did participate.

"The net result is a resounding vote of confidence in both the treaty-making process and the principles that my government will take to the negotiating table on the people's behalf,"

Campbell said. Or not.

Provincial NDP sources say the number of people who participated in the referendum was less than half the number of people who voted in the last two provincial elections.

Last year, 1,591,306 people cast votes as Campbell's Liberals swept the NDP from power. The NDP government was elected in 1996 when 1,582,704 people went to the polls.

Exactly 763,480, or 35.83 per cent of British Columbia's 2.1 million registered voters, filled in their mail-in referendum ballots and returned them. Included in that total are between 56,000 and 60,000 rejected votes. That means 7.5 per cent of the returned ballots were spoiled or invalid. That means the percentage of people whose votes were counted was closer to 33 per cent.

About 10 per cent of those who did vote, on average, voted "no" to the eight statements of proposed government policy.

The premier acknowledged that the many people across the province who refused to vote also participated. Many burned their ballots in protest, saying the questions were biased and leading and that the whole idea of the majority voting on the rights of a minority was shameful. There is no official tally of the number of people who destroyed their ballots. Estimates range from 50,000 to 100,000 or more.

"There were people that obviously rejected their ballots—they made a point of that," the premier said during a press conference after he announced the results. "That's participating as well."

But Chief Stewart Phillip, president of the Union of British

Columbia Indian Chiefs, said the premier obviously isn't counting those who rejected their ballots when he interprets the numbers.

Phillip says a full 75 per cent of the population either boycotted the vote or voted "no" to the government's questions.

"We are not the least bit surprised at the outcome of this so-called referendum on treaty-making. This ill-conceived referendum was widely criticized by the federal government, the business community and the general public at large and the results bear out the fact that this referendum is neither recognized nor supported by the electorate of B.C.," he said.

The premier had earlier chastised those who didn't vote.

"To those who did not choose to participate in the referendum, I say, never let it be said you didn't have a chance," he said. "To those who did participate by mailing in their ballots, I say, thank you—that's democracy in action. For in the end, the point of this vote, as with any other, is not simply how you voted, or even if you did. The point is that you could vote, that you had a right to participate and make your voice heard."

The debate will continue on two key issues:

- 1) whether or not a large enough number of B.C. voters took part in the vote to give the results any credibility;
- 2) whether the whole exercise has any merit legally or morally.

The premier's central message in announcing the results was that the exercise was a triumph of democracy.

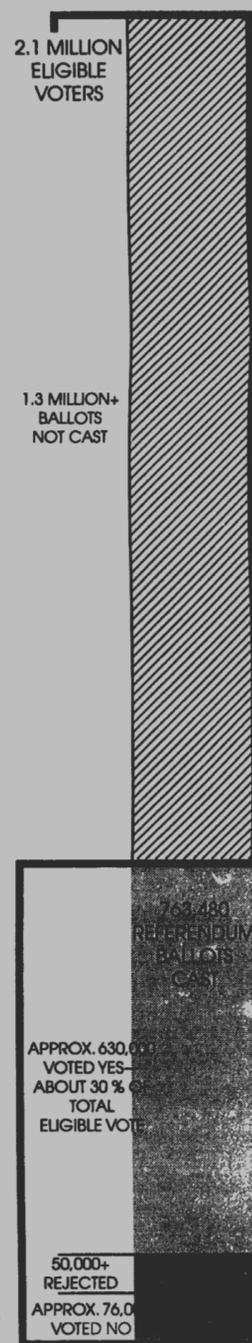
Matthew Coon Come, the national chief of the Assembly of First Nations, disagrees.

"I reject the exercise itself, but its results—a 91 per cent average anti-First Nations vote—demonstrates it was designed to vanquish our people through a political show of force."

The national chief said he was "impressed by the low voter response."

"This low rate of participation confirms that a majority of B.C. residents have a strong sense of fairness and refused to become the pawns of a transparent ploy to make the Constitution of Canada and international human rights norms irrelevant," he said.

Analysis on page 6.





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# Meaningless political buzzword of the month—Reconciliation

To the casual observer, British Columbia Premier Gordon Campbell doesn't sound like a heartless Indian fighter and oppressor of his province's Indigenous minority, even though that's what practically every First Nation leader, and a surprising number of non-Native observers in B.C., is saying he is.

The premier talks about forging "a new era of reconciliation with First Nations, measured not in words or good intentions, but in positive actions and outcomes."

Sounds like the right approach, doesn't it? What could be wrong with that?

Well, let us tell you a story that was recounted to us by a veteran lawyer who has represented First Nations in land claim cases for many years. We think the story will help even the most naive observer get the point that Mr. Campbell and his supporters can't seem to get.

It seems there were two boys, a small boy and a large, muscular boy. The small boy had a bicycle. One day, the large boy took the bicycle and made it his. The small boy was powerless to do anything. He was forced to watch as week after week the large boy rode his bicycle and often mistreated it, smashing and damaging it without a care.

Finally, many weeks later, the large boy approached the small boy and said, "Let's stop being enemies. Let's reconcile."

"Can I have my bike back?" the small boy asked.

"Oh, this isn't about the bike," the large boy said, "this is about reconciliation."

Well, it is about the bike Mr. Campbell. It really is. If you're using the positive and constructive definition of the word "reconciliation" as you so clearly are leading us to believe you are, you'd have to admit that.

There are two very different dictionary definitions of "reconciliation." We've been led to assume the premier means "to adjust or settle differences."

But there's another way the word is used and it seems to fit what the premier's doing more precisely: "to bring to acquiescence or quiet submission (to reconcile one's self to afflictions)."

That explains the bullyboy tactics and the arbitrary, unilateral narrowing of just what can be reconciled and what can't, as defined by the scandalously leading and biased questions on which British Columbians were asked to vote. Questions we believe were unquestionably designed to push hot buttons in the electorate and appeal to the least honorable impulses in people.

Montreal lawyer and Native law specialist Paul Joff wrote an opinion a year or so ago that advised First Nation leaders to demand that government officials spell out exactly what they mean when they use a word. Those who believe that language is designed to convey meaning rather than obscure it might wonder why such a step is necessary—a word means what a word means.

But Joff is a seasoned, respected observer of how government lawyers and negotiators pervert the use of language for their own ends and if he saw a need to pin them down, we'll take his word for it. It fits with our own experiences, anyway.

Politicians do have strange ways of expressing themselves sometimes.

Former Finance Minister Paul Martin says he's not campaigning to replace Prime Minister Jean Chretien as he travels around the country talking to any group of voters who will listen to him.

Martin quite clearly is campaigning for something and if it was simply for re-election he wouldn't need to venture too far away from the Montreal area riding he represents. But he's been all over the country in the last few weeks. If the rest of us told the kind of whopper Martin is telling when he says he's not campaigning against the Prime Minister, we'd be called liars.

Former U.S. President Bill Clinton told us he didn't have sex with Monica Lewinski, but she had sex with him! We were all thunderstruck by that brazen manipulation of the truth.

But Clinton was a politician. And if Premier Campbell wants us to take a close look at the evidence and then still believe that he truly means to reconcile with his province's Indigenous peoples, well, just remember that Campbell too is a politician.

# Peace in the land of Kanaan

By Jack D. Forbes  
Guest Columnist

imperialism, with justification often for the use of terror, mass expulsions, overwhelming retaliations, torture, and, in general, the temporary (or permanent) suspension of the higher religious and ethical values which may have formerly prevailed among the settlers. Thus the settlers become a new kind of people, as do those who are displaced.

The basic principle of my plan is that every person having a stake in Kanaan/Palestine/Israel must be treated as having rights: what is offered to one must also be offered to the other.

This is a principle of Judaism, Christianity, Islam, and of international laws and treaties. In practical terms, this means that if "the right of return" and assistance is to be available to Jews, it must also be available to Muslims, Christians, and others of Palestinian/Kanaanitish origin.

A second principle is that the several regions of Kanaan are so intimately connected, economically, geographically, historically, and spiritually, that an entity must be established which brings together all peoples of the land and which enables them to deal with issues of trade, water, irrigation, pollution, sewage, waste, development, protection of historical and religious places, etc.

I suggest the formation of an all-Kanaan entity which might be called the Organization of Kanaan or the Union of Kanaan or the Commonwealth of

Kanaan. Kanaan is suggested as the name because of the neutrality of this ancient name.

A third principle is that contested areas, (places where Jews, Christians, Muslims, Samaritans, or other peoples have joint or conflicting claims, or where the control over a vital natural resource [such as water] is central to the well-being of all parties), shall be placed under the jurisdiction of the Organization of Kanaan rather than under the jurisdiction of Israel or a Palestinian state.

This means that Kanaanitish authority would exist over the contested holy sections of Jerusalem and also probably over highways connecting Gaza and the West Bank, and perhaps over port facilities needed by both entities, along with the vital watersheds used by both member entities.

A fourth principle is that the Organization of Kanaan would be constituted in such a way that gradually its functions might expand to include jurisdiction over commerce and related matters so as to lead to the existence of a common economic community, but that would be for much later.

A fifth principle is that some form of arbitration or neutral judicial entity be created so as to deal with questions of land seized illegally, persons ousted from their homes by violence, the restitution of lost property, et cetera, based upon principles of (see Resolution page 35.)

# Parchment and grad cap not the be all and end all

One day while I was having lunch at the Governor General's Rideau Hall residence (it's not very often I get to start a story like that), I bumped into Matthew Coon Come, the national chief of the Assembly of First Nations.

Over cocktails, he mentioned he'd heard my name and asked what I did for a living. I briefly summed up my 15 years as an essayist and playwright. He seemed mildly impressed, then asked where I went to university. My bubble burst.

I told him I never wandered the hallowed halls and that I was a member of the great uneducated masses. Whereupon he replied:

"Well, there goes that idea?" "What idea?" I asked.

He said that for a moment he thought I'd be a great role model for Aboriginal youth. Evidently, the brainwave evaporated due to a noticeable lack of degrees.

It reminded me of a similar incident several years earlier at a birthday party for a professor at York U. The slightly tipsy birthday boy, who was an expert on Native lit, asked me how it was my plays could be studied at university without my having any academic credentials?

I didn't take it personally. The alcohol and potato chips were free.

It's a universally accepted belief that education is important, especially in the Native community, which suffers an appalling high school drop out rate. But



Matthew Coon Come

what exactly is an acceptable education?

Among First Nation peoples, education often came from the Elders on down. In fact, Matthew Coon Come's homecoming to his people, the James Bay Cree, is now a part of folklore. After returning from McGill and Trent U where he studied law, political science, economics and Native studies, his father promptly took him into the bush to complete his schooling. Unfortunately not everyone understands how rich the curriculum is out there. In a society where European models of learning prevail, other possibilities are routinely ignored.

Take the case of Pattie Shaughnessy from the Curve Lake First Nation in Ontario where I come from. The young woman applied to the band's education committee asking for funding to attend the Centre for Indigenous Theatre (CIT), the board of directors of which I am a member. Shaughnessy was turned down.

I was told the education committee prefers to financially support applications to accredited

institutions only, a way to make sure students and the band don't throw their money away on "fly-by-night" organizations.

I informed one of the committee members that the school had been around since 1974, and practically every Aboriginal actor in Canada had been a student there.

"Then get the place accredited" was the response.

When told the largest chunk of funding for the theatre school came from federal sources rather than provincial, thus limiting accreditation potential, the committee rep responded, "Well, let them get provincial funding then."

Ah, if all the world was so cut and dried.

Luckily this is not a policy held by too many Native communities, which understand that not all forms of education have lecture halls, tests and involve tossing a graduation cap into the air. I'm sure National Chief Coon Comb appreciated that his wisdom came from more than one source.

It's a pity more people don't

# Old dogs, old tricks

Dear Editor:

In the beginning, because of our superior numbers, the newly arrived Euro-Canadians were forced to show some respect for our people though all the while they thought about ways to subdue and control us. One way was to sign treaties with our people. Treaties that they themselves wrote and read to our people to get them to sign, since our people could neither read nor write.

Even though our people could not read or write, they insisted upon peace and friendship treaties only, with no mention of signing away any of our birthright as Indian people nor any of our land. To our people we could neither own, buy or sell land. We were merely the caretakers of the land for the seventh generation.

Through these treaties Euro-Canadians felt they now had at least a toehold within our homelands. The Euro-Canadians exploited and took full advantage of the respectful and generous ways of our people. Their numbers began to multiply and they began to outnumber our people.

Upon reaching superior numbers the Euro-Canadians began to exert their power and will over our people. Then they began to either annihilate or civilize our people. Either way they

would still achieve their ultimate objective... possession of our homelands.

At some point one of those civilized Euro-Canadians got the idea of a reservation as a place to put Indians, thereby controlling and confining the Indian people to a small and manageable location.

In order to give the process of the theft of Indian rights an air of legitimacy, the Euro-Canadians began enacting legislation all under the guise of helping the poor dumb Indian. They enacted the first Indian Act. This Indian Act was designed and written to eliminate the Indian as a distinct people one way or another.

They enacted legislation forcing Euro-Canadian religion and education on our people. They enacted legislation forcing our people to receive permission to leave the reservation for any reason under penalty of law. They enacted legislation forbidding our people from hiring lawyers for any reason. They passed legislation converting our homeland into something that was referred to as Indian Crown land but which is now called Crown land. I wonder what happened to the word Indian?

Given the fact that Indian nations and Euro-Canadian nations signed treaties to ensure

peace and friendship between them, why did one feel the need to enact the aforementioned legislation? Also why is there not similar legislation for other peoples such as an English or French or Italian or German Act? Could one infer the existence of a German problem given two world wars?

The legislation was for the purpose of legitimizing the theft of our land and for the denial of our birthright. Our birthright to our Indian identity—our spirituality, our language, our heritage and our own form of government. It was to acquire control, maintain control and to perpetuate control over our people as a means of holding on to that stolen land.

Today, Indian people are beginning to ask questions, to find out, to expose and to demand, therefore Euro-Canadians and their governments are finding it more and more difficult to hide the truth about our 500 year one-sided relationship. The government's only solution to the Indian problem is an old one—enact more legislation in the form of a so-called governance act. It has worked in the past with their people and with our people so maybe it will work again. We are still thought of as the dumb savage.

Did your Victorian ancestors believe they were hu-

All My Relations,  
Dan Emms

# Campaign rhetoric in letter about chief

Dear Editor:

I want to add my two cents to Mr. Mike Fontaine's letter to the editor in the July 2002 edition of Windspeaker, titled *A time of change or a time for change?*

Makes me wonder if this was a campaign letter or what? Rhetoric? And I don't have or understand the \$64 words that Mr. Fontaine seems to use to criticize the highest office in Indian Country.

Mr. Fontaine says political disregard and disrespect must be replaced by esteem and execution of propriety. Whatever that means.

This just may be our problem. Too many of First Nations individuals too good at using someone's language and rhetoric to crab an indi-

vidual that was elected.

Where was Mr. Fontaine when the AFN was cut in its funding? Where was Mr. Fontaine when the national chief mentioned healing and wellness?

I believe if we're to stand beside the national chief and stand together as nations on national issues we would be a force to be reckoned with.

So let's all wear a little humility and maybe, just maybe, in Indian Country First Nations will see, hear, understand what former leadership meant when they said keep it simple.

To be truly Indian, care, share and be patient with those less fortunate.

K. Thomas Iron  
Canoe Lake Band, Sask.

# Shame no more, Indians fight back

Dear Editor:

I am responding to the Ric Dolphin column printed in the Calgary Herald dated June 11, 2002, titled *No simple solutions to Native problems.*

How frustrating it must be for you, unable to sweep such mess and disgust underneath the rug you call democracy and generosity. How ashamed you must be to live in a country where those rich in free money choose to live in poverty on the land your ancestors were so kind to give them.

Perhaps the first step to your search for a simple solution would be to close your mouth and open your eyes and heart. Had only your journey begun with this in mind.

The words you speak are not your own. They are the voices of your forefathers, who told you as they would have you believe.

The truth my friend lies in the memory of what my people saw and experienced, and is not based on what the history books have led those like yourself to believe.

It is not glorified! It is not justified! And certainly it is not as testified!

Explain to me the generosity in stealing land and raping women and children. How do you justify the murder of husbands and fathers? Casting thousands and thousands of armed soldiers in the night to trap and pillage the so-called savage beast.

Conquered land won fair and square.

The blood of that great battle has soaked into mother earth deeply, Mr. Dolphin. She is stained with the real truth of that conquer and she weeps still over the loss of her children, and the way things once were.

Did your Victorian ancestors believe they were hu-

mane when they cast the people out of the homes they struggled to build? Forced them to live on land where no vegetable grew or animal roamed.

Are those the reserves you speak of that are occupied by ungrateful hearts. A road to hell, as you proclaim, paved by your past, not mine.

You speak of addiction as if it were only to pertain to the savage life of a wasted people. You speak of abandonment, as if it were only the Indian men who walk away from their children.

You have said these Indians have everyone else to blame but themselves! Should someone stab you in the heart with a dagger, are you then responsible for your own death?

Native people living in Third World conditions, finally some fact I agree with.

A hopeless case society? You were never so wrong.

Soon my people will rise from the graves of their past and take shame no more for their journey.

You shall see great numbers united in faith and strong in the love of the Creator who shines upon his lost people, and those wounds will heal.

The poisons that were fed and the poisons that were told will leave their bodies and before you they will mourn no more. They will take back that which belongs to mother earth, and once again they will celebrate the rising and the setting of the sun.

Prepare yourself, for the winds of change are blowing. And all that is truth and all the lies shall be revealed.

Let go of your foolish ways and your thoughtless words. Begin the circle of healing. Love, my friend, is the simple solution to the Native problem.

Treina Walker  
Limoges, Ont.

# Analysis Does the new language mean a new approach?

By Paul Barnsley  
Windspeaker Staff Writer

VICTORIA



Gordon Campbell

British Columbia Premier Gordon Campbell sounded very much like the federal minister of Indian Affairs on July 3 as he and Attorney General Geoffrey Plant tried to put the best possible spin on the results of their government's referendum on the treaty process.

Campbell talked of "a new era of reconciliation" with First Nations. He called the referendum results a "resounding vote."

"To all First Nations, in particular, I want you to know in the months and years to come, you will see that my government will use the mandate given to it by the people to move farther, faster than you ever might have imagined," he said. "We will make tangible progress, not just at the treaty table, but in building capacity and in tackling real needs that must be met now—not in 10 or 20 years' time."

Federal Indian Affairs Minister Robert Nault could have made that remark. He has spo-

ken often of the need to "build capacity" and make "tangible" progress, of not being able to wait another generation to solve the most basic problems in First Nations communities.

First Nations leaders say 'Give us the tools and we'll do the job.' The federal government, while putting sums of money into problem areas here and there, isn't prepared to give up much control.

The federal debate over Indian

Affairs Minister Robert Nault's First Nations governance act, introduced in Parliament in mid-June, and the controversy over the British Columbia treaty referendum have been the two biggest stories in Indian Country politics in the last year.

The two processes have their similarities. Both are essentially about non-Native people using their power to force through changes they think are in the best interests of Native people. Both processes have been criticized as paternalistic by the First Nations leadership and others. Both processes have also been given some measure of support in the mainstream press organizations across the country. It could be argued that both processes count on anti-Indian sentiment in this country for their survival.

As he announced the final numbers from the mail-in vote on eight government policy statements related to what British Columbians want from the treaty process in their province, Premier Campbell made the referendum sound like a total, unquestioned success—and a great thing for First Nations.

The similarities in the language used and the concepts employed by both ministers as they try to sell their respective approaches seems strange, especially since Nault was so quick to denounce the position taken by the B.C. government on the referendum. But politics is often more about perception than reality. An idea must not alarm the public in order for it to be politically successful. Often, politicians will tortuously bend the truth to achieve a goal, saying one thing and doing another in order to get something done without opening themselves up to criticism or a backlash at the polls in the next election.

At a time when former finance minister Paul Martin is touring the country "meeting with Canadians" while saying he is not campaigning to replace Prime Minister Jean Chretien—something he quite obviously is doing—a perfect example is provided. Government watchers are reminded that politicians see the truth as a more elastic concept than do the rest of us.

While the federal government

clings to certain buzzwords that it wants the public to associate with its approach to Indian affairs, words like "improving quality of life" and "capacity building," the B.C. government has adopted a few buzzwords of its own.

Campbell repeatedly returned to the idea of "a new era" as he attempted to convince the press that the referendum had been a success. It was important politically for the Campbell government to not look like it spent up to \$9 million on a process with no credibility that only a small minority of the population believed in.

So he came out swinging hard as he announced the referendum results, talking about what a success the exercise had been. As lawyers say, when you have the law on your side, pound the law. When you have the facts on your side, pound the facts. When you have neither the law nor the facts on your side, pound the table.

Many observers say Campbell was pounding the table especially hard on July 3. (see New era page 10.)

# Ballots burned in protest

(Continued from page 3.)

"There hasn't been many negotiations happening over the past year as the provincial government kept claiming they needed the referendum results to guide them. Now that they have their results, I think there will be more constitutional challenges in the courts," he said.

During a press conference at the legislature, Campbell and Attorney General Geoff Plant argued that the referendum will reinvigorate the stalled treaty process, and be a benefit to First Nations.

Sayers cautioned that all is not as it seems.

"They're trying to make it sound like they're our friends, when they're the worst possible friends you could have," said Sayers. Sam agreed.

"Plant and Campbell must be living in a different world if they think they're our friends."

The referendum, which cost



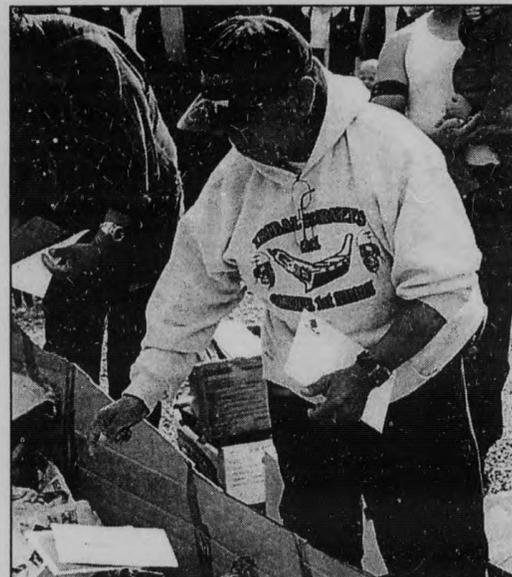
Judy Sayer

\$4.5 million to conduct, was rejected by Native and non-Native British Columbians alike as a waste of time and money, as well as an insult to the First Nations people of the province.

In total, 763,480 referendum ballots were sent in to Elections BC, or 36 per cent of the 2.1 million ballots mailed out by the government this past May. More than 55,000 spoiled or otherwise rejected ballots were recorded by

Elections BC—a non-partisan office of the provincial government mandated to organize and conduct elections and referendums. Another 40,000 British Columbians sent their ballots to various First Nations offices around the province, and almost 1.3 million British Columbians (61 per cent) didn't vote at all, many saying the questions were leading, amateurish, and racist.

"This is all part of their strategic plan. As we saw in their ill-fated court challenge against the Nisga'a, Gordon Campbell and his friends don't want treaties in this province," said Sayers. "Now, through this referendum and the subsequent weakened mandate and their pulling of various issues off the table, it's obvious that they want us to walk away from the treaty table so they can paint us as the quitters, and blame the failure of treaty negotiations on us," she said.



Songees chief negotiator, Robert Sam, fills a cardboard canoe with referendum ballots, ready for the burn.

# New era trumps old land claim

By Matt Ross  
Windspeaker Contributor

VALDES ISLAND, B.C.

An effort by the provincial government to green the Gulf Islands in British Columbia has run into opposition from a local First Nation.

On June 19, cabinet approved a plan to convert the northern tip of Valdes Island, located south of Gabriola Island, into a provincial park, but the Lyackson First Nation said it was never consulted on the plan.

It insists the property was stolen more than a century ago. Lyackson didn't know this tract of land had come available.

Robert Morales is chief negotiator for the Hul'qumi'num Treaty Group, of which Lyackson is a member. He says it isn't the size of the park that is at issue—1.3 sq. km—but rather the secret dealings of the provincial government in getting the park quickly approved.

"We found out about this initiative within the last month and had a meeting with [BC] Parks to express our concern. The next thing we know is that it went to cabinet for approval," Morales said.

The newly-created Wakes Cove Provincial Park contains a stand of old growth Douglas fir, plus arbutus trees and endangered plant species. Purchased for \$4.12 million, the land had been privately owned since 1876 when it was supposedly expropriated from the Lyackson and presented to a retiring British naval officer, Captain Baldwin Wake.

Today, there is a seven sq. km First Nation on Valdes Island, but none of the 300-member Lyackson live there. For several years the Lyackson, most of whom live in the Nanaimo area, has expressed its interest in the land with the intent of gaining as much of the island back as possible.

Morales said it's quite difficult to obtain property in the

Gulf Islands, either by purchasing or through treaty negotiations.

"Unlike the rest of the province where 95 per cent is Crown land, less than 10 per cent [of Valdes] is Crown, with the rest privately owned," said Morales. He said about half of the island is owned by Weyerhaeuser.

In addition to the expediency of the government initiative, what concerned Morales is that there had been no determination of the importance of this land to Lyackson. There has never been a test of cultural sensitivity, such as an archaeological dig.

Repeated attempts to contact the provincial Water, Land and Air Protection department, the umbrella organization under which BC Parks falls, were unsuccessful. In a prepared press release on June 19, Minister Joyce Murray said Wakes Cove is an environmentally significant area that is part of fulfilling a greater role in creating more provincial and national parks in the Gulf Islands.

"Today's [June 19] approval meets our New Era commitment to make sure decisions on any new parks are made in public," reported Murray.

Morales has few complaints with BC Parks, nor opposition to the creation of new green space. However, he is hoping that despite cabinet approval, there is still time for the Lyackson to play a role in Wakes Cove.

"What will the role of First Nations be in the management of the park if in fact it is too late?" Morales asked. While the intent of the provincial government is to fulfill its obligation to the Pacific Marine Heritage Legacy Agreement with the federal government, Morales that doesn't provide immunity on a 126-year-old land claim.

"Our title and interest continues to exist throughout the island. Despite the unlawful grant of the land, that does not displace the rights of Hul'qumi'num," said Morales.

# Missing artifacts lead to auditor general's scrutiny

By Cheryl Petten  
Windspeaker Staff Writer

WINNIPEG

Following a recent furor surrounding the mishandling of a number of First Nations artifacts that were in its collection, the Anthropology Museum of the University of Winnipeg is giving consideration as to whether such artifacts should be in the museum's collection at all.

The controversy began when it was discovered that a number of Aboriginal artifacts had been removed from the museum without proper approval and without following policy.

An audit done by the provincial auditor general discovered a total of 89 artifacts were missing from the museum's ethnological collection. The main focus of the audit, however, were five missing items—two water drums originally from the Paingassi First Nation, two birchbark scrolls from the Jackhead First Nation, and a raven headdress collected from the Little Grand Rapids area.

At least four of those items—the drums and scrolls—were removed from the collection and given to the Three Fires Society, a Midewiwin society in Wisconsin, in 1998.

In his report issued in June, the auditor general found that the decision to repatriate the items was made by museum staff without consultation with the individuals who provided the artifacts to the museum, or without consultation with the communities from which the artifacts originated. And, although the museum's policy manual required the department or department chair to be advised or consulted regarding plans for repatriation, and for repatriations to be authorized by senior university administration, these requirements were not met before the items were repatriated.

The auditor general concluded that the museum's policies regarding repatriation were weak when compared to those of other museums, and that the policy manual had never been



reviewed by higher levels of university administration, or by the university senate or board of regents. The inquiry also concluded that proper records were not being kept regarding the repatriation of items.

Patrick Dean is vice-president, academic with the University of Winnipeg. He believes the situation that arose at the museum was less a problem with policy, and more a problem with those policies not being followed.

"What the auditor general said about this was that the museum policy manual was in fact quite a good manual. The policies that they had in place, though they hadn't ever been approved by the university's

board of regents or by senior management, were never the less reasonably good as laid out in the manual. The auditor's report said the policies were a little thin on the question of repatriation. Never-the-less, there were policies in place.

"I think what happened here, what is of greatest concern for the university, is that the policies weren't followed such as they were. They were on the books and I think had the individuals involved in the museum followed the policies they had laid out there, there would have been a kind of minimal level of accountability, and I think these difficulties wouldn't have arisen." (see Repatriation page 20.)

# Repatriation, Alberta style

The province of Alberta has taken an approach to the repatriation of first people's sacred objects that is unique in Canada—entrenching the policies and procedures governing the process in legislation.

The First Nations Sacred Ceremonial Objects Repatriation Act (FNSCOR) was proclaimed two years ago as a way to support the repatriation of sacred objects held within the collections of the Provincial Museum of Alberta in Edmonton and the Glenbow Museum in Calgary.

One of the roles of the legislation is to help prevent exactly the situation that occurred at the Anthropology Museum of the University of Winnipeg, where First Nations artifacts were repatriated to an Aboriginal group that had no cultural or historical claim to

the objects. "The biggest problem we face, as is the case for most museums, is when we are going to loan or repatriate something, how do we know we're doing the right thing?" explained Jack Ives, manager of archaeology and history with the Heritage Resource Management Branch of Alberta's Community Development department.

"And it seems to me that, however we take it, the University of Winnipeg situation really points out some of the pitfalls that go with that. So that is why we put these measures in place."

The act helps museums ensure they are doing the right thing through its emphasis on First Nations involvement in all stages of the repatriation process. (see Alberta page 20.)

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- SHINGWAWK REUNION - RESIDENTIAL SCHOOL GATHERING**  
Aug. 2 - 5, 2002 Sault Ste. Marie, ON (705) 949-2301 ext. 217, Theresa
- WIKWEMIKONG ANNUAL COMPETITION POWWOW**  
Aug. 3 - 5, 2002 Wikwemikong, Manitoulin Island, ON (705) 859-2385, Mary
- "HONOURING OUR SURVIVORS" - NATIONAL RESIDENTIAL SCHOOL CONFERENCE**  
Aug. 6 - 9, 2002 Regina, SK 1-800-209-3555 see ad page 18
- WORLD INDIGENOUS PEOPLES CONFERENCE ON EDUCATION 2002**  
Aug. 4 - 10, 2002 Calgary, AB (403) 212-2676
- MOOSE CREE FIRST NATION'S "GATHERING OF OUR PEOPLE"**  
Aug. 5 - 10, 2002 Moose Factory, ON (705) 658-4619 ext. 234
- NATIONAL RESIDENTIAL SCHOOL CONFERENCE**  
Aug. 6 - 9, 2002 Regina, SK (306) 922-748, Sheila see ad page 18
- FLOTILLA FOR FRIENDSHIP: ODAWA F/C YOUTH CANOEING EVENT**  
Aug. 8, 2002 Ottawa, ON (613) 566-4751
- ABORIGINAL SHOWCASE EVENT**  
Aug. 9, 2002 Saugeen First Nation, ON (705) 527-9966 or 1-866-214-5745
- RED PHEASANT FIRST NATION COMPETITION POWWOW**  
Aug. 9 - 11, 2002 Red Pheasant First Nation, SK (306) 937-7717
- WOOD BLOCK MUSIC FESTIVAL**  
Aug. 9 - 11, 2002 Fort Good Hope, NT (867) 598-2009, 598-2114, Sareta or (867) 598-2413, 598-2154, Edna
- FIRST NATIONS CUP 2002 TEAM GOLF CHAMPIONSHIP**  
Aug. 9 - 11, 2002 Ironhead Golf Course, Wabamun, AB (780) 487-1776
- SAUGEEN COMPETITION POWWOW**  
Aug. 10 - 11, 2002 Saugeen First nation, ON (519) 797-2781
- GRADUATION EXERCISES OF BOLD EAGLE XIII - QL2 BASIC TRAINING**  
Aug. 14, 2002 Wainwright, AB (306) 332-2556 R.S.V.P. to Anita
- ANNUAL SIFC ALIMNI GOLF TOURNAMENT**  
Aug. 15, 2002 Willows Golf & Country Club (306) 931-1800 to register
- WOMEN'S TRADITIONAL DRUM GATHERING**  
Aug. 16 - 18, 2002 Skownan First Nation, MB (204) 628-3269, Bett or (204) 628-3240, Charlotte
- NORTH AMERICAN GOLF CHAMPIONSHIPS 2002**  
Aug. 16 - 18, 2002 White Bear First Nation, SK (306) 332-2230, Steve or (403) 265-0900, Andy
- BATTLE OF THE BANDS: ROCK/HIP-HOP**  
Aug. 17, 2002 Muskoday First Nation, SK (306) 763-7276
- FIRST NATIONS INTERNATIONAL HEALING AND MEDICINES GATHERING**  
Aug. 19 - 22, 2002 Nekanee First Nation, SK (306) 662-7191
- TRAIN THE TRAINER WORKSHOP**  
Aug. 19 - 23, 2002 Shuswap Lake, BC (205) 14-4414 see ad page 33
- FORT PROVIDENCE RESIDENTIAL SCHOOL SOCIETY HEALING PROJECT - THE SACRED HEART MISSION SCHOOL REUNION**  
Aug. 22 - 25, 2002 Fort Providence, NT (867) 699-3091, Joachim
- ANNUAL SPIRIT OF THE NORTH TRADITIONAL CELEBRATION**  
Aug. 23 - 25, 2002 Mahanomen, MN 1-800-453-STAR see ad page 19
- ALEXANDER TRADITIONAL POWWOW**  
Aug. 23 - 25, 2002 Alexander Powwow Grounds, AB (780) 939-6681 or (780) 940-3171, Tony
- NATIVE YOUTH LEADERSHIP TRAINING**  
Aug. 27 - 29, 2002 Edmonton, AB (705) 295-6198 Georgina
- "JAMMIN' IN THE JACKPINE" ABORIGINAL MUSIC FESTIVAL**  
Aug. 31 - Sept. 1, 2002 Mafeking, MB (204) 545-2038 or (204) 5454-2002
- ANNUAL UNITED TRIBES INTERNATIONAL POWWOW**  
Sept. 5 - 8, 2002 Bismark, ND (701) 225-3285
- TYENDINAGA MOHAWK TERRITORY COUNTY FAIR**  
Sept. 6 - 8, 2002 Tyendinaga Mohawk Territory, ON (613) 396-3800 or 967-3603, Norma
- CANADA MORTGAGE HOUSING CORPORATION AND FIRST NATION HOUSING EXPO 2002**  
Sept. 18 - 20, 2002 Winnipeg, MB (204) 983-8081 or (204) 229-6493
- SASKTEL ABORIGINAL YOUTH AWARDS OF EXCELLENCE - NOMINATIONS DEADLINE**  
Sept. 20, 2002 1-800-873-7573, Joan or 1-800-830-2803, Melody
- "WARRIORS OF THE NATIONS" GATHERING**  
Sept. 29 - Oct. 2, 2002 Prince Rupert, BC 1-888-310-3311 ext. 36 or 34
- NATIVE RESEARCHERS' CANCER CONTROL TRAINING PROGRAM**  
Oct. 6 - 11, 2002 Tucson, AZ (503) 494-2947
- NATIONAL ABORIGINAL WOMEN IN LEADERSHIP TRAINING CONFERENCE**  
Oct. 17 - 19, 2002 Vancouver, BC (250) 652-7097 see ad page 34
- INDIGENOUS BAR ASSOCIATION ANNUAL FALL CONFERENCE**  
Oct. 17 - 19, 2002 Toronto, ON (604) 951-8807 see ad page 6
- DREAMCATCHERS ABORIGINAL YOUTH CONFERENCE**  
Oct. 18 - 20, 2002 Edmonton, AB (780) 497-5188
- SPIRITUALITY AND SELF-CARE CONFERENCE**  
Oct. 21 - 24, 2002 Tucson, AZ (503) 666 - 7669, Jilene
- ANNUAL WINTER GATHERING POWWOW**  
Dec. 6 - 8, 2002 Coachella, CA (706) 775-3239, Brandy see ad page 9

## National chief comes off the ropes swinging

By Paul Barnsley  
Windspeaker Staff Writer

### KAHNAWAKE MOHAWK TERRITORY, Que.

Maybe it was the fact that he was speaking on Mohawk land or maybe it's a sign that he's sorted out his differences with some of his executive members and feels like he has firm political ground beneath his feet, but the Assembly of First Nations National Chief Matthew Coon Come gave a tough, aggressive opening address to begin the 2002 AFN annual general assembly.

The Mohawk people are known across Canada, even around the world, as tough, pugnacious and confrontational when pushed. Coon Come looked like he was taking a page out his hosts' play-book on July 16.

The 40-minute speech was highlighted by a call for the establishment of a "war chest" or "freedom fund."

In a move that has been floated several times in the history of the AFN and was most recently suggested by Coon Come himself last year, the chiefs were asked to contribute as much as \$10,000 each to their national political organization so it can function without being worried about the government cutting back on funding.

"The real issue remains that the minister has no qualms about silencing the First Nations



Matthew Coon Come

voice of legitimate anguish and dissent," the national chief said. "He is only too willing to bring out the heavy hammer of funding cuts when our voice gets too loud and the message rings too true."

Earlier in the speech he stated directly for the first time in public that the minister had "punitively slashed the AFN budget" in response to the organization's opposition to his governance act initiative.

"The minister seems to believe in free speech only when he likes what's being said," Coon Come said. "Of course, the real test of a mature democracy and free speech is: Do you support it when you don't agree with what's being said?"

In the weeks leading up to the meeting, many of Coon Come's

political enemies and detractors had dismissed him as a lame-duck chief who had been rendered ineffective by the minister of Indian Affairs, and whose resignation had been hinted at on several occasions. This day, he sounded anything but that in Kahnawake. He took on the minister in a very tough and direct manner.

"We all know that Minister Nault came from a background in the transportation union. His union's mandate, and I quote, 'is to represent transportation service employees and to promote their general welfare, social, moral, intellectual, economic and political interests.'"

"Minister Nault's union members mostly have jobs. In contrast, our people suffer mass poverty and unemployment," he said. "Mr. Nault is now acting like a 19th century cotton-plantation union-buster, saying our minimal efforts to promote the general welfare, social, moral, intellectual, economic and political interests of our people are wrong."

He repeated the assembly's call for the minister to step down "if you cannot deal with our people respectfully and if you cannot begin to deal with the real issues."

Coon Come took aim at what he sees as a federal strategy to capitalize on racial stereotypes by painting First Nations leaders as corrupt and incompetent. (see Coon Come page 12.)

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## Lake levels drop, band wants answers

By Paul Barnsley  
Windspeaker Staff Writer

### PAUL FIRST NATION, Alta.

Paul First Nation Elders say the fish, wildlife and plants on their territory are being poisoned by nearby industrial activity and nobody is doing anything about it.

Dennis Paul, special advisor to Paul First Nation Chief Rema Rain and her council, said the band has, for 20 years, been questioning the declining health of animals and plants his people have relied on for many generations. So far, he said, his community has run into a jurisdictional roadblock.

Paul alleges the two TransAlta Utilities coal-fired thermal plants on Wabamun Lake (located about 70 km west of Edmonton) have lowered water levels and poisoned the lake with mercury, arsenic, aluminum and chromium—all hazardous metals known to create cancer and other serious health problems. Provincial authorities are now sampling the lake water and bottom and testing the fish for heavy metals after a fisherman complained of murky water. A health study of the people living in the region is being planned by Alberta Health and Wellness.

Earlier this year, about 2,000 dead fish were found in the lake. That was the official count. Paul believes the real number was closer to 5,000.

He said his council's efforts to find out the exact cause of death of the fish have been frustrated by both the provincial and federal governments. He also said the water levels have dropped by 46 inches in the last few years.

The band isn't the only group that suspects something is seriously wrong at Wabamun Lake. Several weekend cottagers have gotten involved in the fight.

David Doull, 49, has been spending weekends and holidays at the lake for 40 years. He and other long-time cottagers say there is no doubt in their minds that the lake has changed for the worse since the TransAlta plants were built.

The Wabamun plant was constructed in the 1950s. It's on the north shore near the town of Wabamun. The Sundance plant, built in the 1970s, is on the south shore. Both take water from the lake, use it in the coal-fire process, then return it to the lake.

The lake is approximately two to three km wide and 20 km long. Three small villages and the Paul Band lands are located on its shores. The Highvale coal mine stretches all along the south shore. A few kilometres to the north, on the other side of the Yellowhead Highway, is Whitewood, another coal mine.

Doull took *Windspeaker* for a tour of the area on July 13. One resident, Bill Van Rassel who owns the Home Hardware store and gas bar in the village of Wabamun, heard Doull's complaints about TransAlta and offered a different take of the situation there.

He suggested the water levels were dropping because the

weather in the region has been dryer and hotter in recent years. Doull said residents in the region are torn between loyalty to its largest employer and worries about potential health hazards.

Van Rassel said the company follows all the provincial regulations and suggested that Doull was an anti-business alarmist.

"Where do you want to get your power from," he asked Doull.

Doull is involved in a number of environmental protests in the Edmonton area. Activists say the Ralph Klein government is overly friendly to business and not at all friendly to the environment.

Paul said his band spent \$85,000 to hire lawyer Richard Secord to convince the province to take a closer look at the lake since the government was considering expansion applications from TransAlta and EPCOR, another Alberta energy company. The band's plea was not successful.

"There's a deep concern that a well organized and well presented statement of concern was virtually ignored by all levels of government," Paul told *Windspeaker* during an interview in his office on July 4.

"There has been a gradual increase of degradation of fish species, herbal medicines and water quality in the last two decades, which may be attributed to increased industrial activity in our vicinity," Paul Band spokesman Percival Rain said.

Paul said his council has appealed to several federal ministries for assistance and come up empty there as well.

"David Anderson, minister of the Environment, sent a letter to the leadership of the Paul First Nation thanking us for the petition to commission a federal review. However a 'technicality' precluded his office from further investigation," he said.

Since another federal agency, the Department of Fisheries and Oceans, is conducting a study in the lake, a section of the federal Environmental Protection Act prevents the Environment ministry from taking action.

Paul believes that is just an excuse to do nothing. The band has also written to the Alberta region of Indian Affairs demanding that they take up their fiduciary responsibility and assist the band. He said there has been no response received.

Dr. E. A. Dale Allen, a limnologist (someone who studies freshwater lakes) who now works at Wright State University in Ohio, did research in the lake. He answered some general questions about the situation.

"Wabamun has had a long history of problems which has resulted in numerous studies and investigations over the years. Concerns include declining commercial whitefish catches in the early 1960s, excessive submersed plant growth in the eastern end of the lake in the late 1960s and '70s, dropping water levels in the last 10 or so years," he wrote in an email response to *Windspeaker's* inquiries. (see Wabamun page 14.)

# New era talk in B.C. is a page from the fed's book

(Continued from page 6.)

"After many years of being shut out of the treaty process, the people have finally had their say—and their message to First Nations and to all Canadians is unmistakable," the premier said. "British Columbians stand firm in their resolve to negotiate workable, affordable treaties that will provide certainty, finality and equality. They have given their provincial government a clear mandate and a solid set of principles to get on with the task."

Depending on whose numbers you believe, "the people" who had their say represented from 25 to 30 per cent of the total voting population of the province. Native leaders say the premier was not being honest in the way he portrayed the results.

Attorney General Geoff Plant said "the people have supported, mind you overwhelmingly, the principles that we campaigned on in the last election."

Native leaders and many others wonder how 25 to 30 per cent can ever be described as overwhelming.

Nault has made few errors as he shepherds his agenda along. Political analysts in B.C. say the federal government has more experience dealing with First Nations issues than the still-new-at-governing B.C. Liberals. They say the province has borrowed where it can from the

fed's and that may explain some of the similarities.

But the policy moves made on the edges of the main issues are also eerily similar.

Nault has put money into education, water quality, health issues, new financial institutions and other areas to counter those who say he is spending too much time on governance and the political struggle for control with the chiefs, and not enough on the serious social harms under his responsibility.

The B.C. government, likewise, has committed money to social issues. Campbell said health, education and economic capacity must be addressed now and his government can't wait for completed treaties before taking action.

While Nault talks about the need to find jobs and a better quality of life for the younger generation of First Nation people, Campbell has his own vision for Native youth.

"My vision is for First Nations' young people to have a sense of hope and opportunity. My vision is for First Nations citizens in our province to have a sense of economic opportunity, to have an educational system that meets their needs. My vision is to make sure that First Nations people have the health care that we demand. I believe that we have in the leadership in the First Nations a number of

people who are ready to work positively towards that goal," the premier said, shortly after announcing the referendum results.

Campbell doesn't believe, however, that First Nations youth should have tax exemption.

The most glaring evidence that Campbell is using the referendum to accelerate a process of unfair and heavy handed oppression of First Nations is Question 8. Campbell says it has given his government the mandate to extinguish the constitutionally protected right of First Nations people to be tax exempt.

B.C. has also adopted a recent federal strategy at the treaty table. It's one that First Nations leaders say is designed to force them to not oppose the government too strongly. Nault has said that his negotiators will "take a break" from treaty negotiations that aren't progressing. Plant said the same thing.

The approach will lead to "table assessments" by the province where only those negotiations with a chance of real progress will be pursued. If there's no progress, Plant said, the province will take a "time-out."

First Nations say the federal and provincial governments' refusal to follow their own law is what's causing the delays in negotiations. They say both

governments refuse to embrace court decisions that vindicate First Nations' positions and this practice causes the impasses. Rather than admit that, say observers, both levels of government are now ready to blame the First Nations for the lack of progress and arbitrarily bring an end to negotiations.

The current federal and provincial posturing is meant to put a shiny finish on the abuse of process that Canadian governments resort to when the law tells them to do something they don't want to do.

Windspeaker asked Plant if it was true, as many observers are saying, that his government seized on a hot button issue, not only for the short-term political gain of getting elected, but for the long-term gain of getting a mandate to trample First Nations with legitimate claims.

Native leaders say only those who resent any and all Native claims would have participated. While that cynical move bought the Liberals a chance to govern, it's predicted it will eventually cost the people of the province dearly as First Nations abandon the treaty process for the courts.

"I disagree," Plant replied. "The first thing that I think you have to say, being as objective as you can, if you re-wind the clock to the day before the last provincial election, it would have been hard to find people

who could have enthusiastically supported the status quo as it existed then. The treaty process had been under way for at that point seven or eight years or so. Hundreds of millions of dollars had been spent on negotiations without a single concluded agreement in principle. So when the status quo isn't working, you've got to look for change. One of the ingredients that we think was missing from the process in B.C. from the outset was direct public engagement. The referendum, I think, created that public engagement. I think we've done a great thing in stimulating public awareness about the treaty process."

There was no discussion of why the status quo isn't working.

To Native leaders it's clear. Almost five years after the Delgamuukw decision recognized the existence of Aboriginal title and the need for the province to consult First Nations before their traditional lands are affected, the province still resists the call to treat First Nations more fairly.

Despite all this criticism, the premier is moving full speed ahead, just like Nault.

"We have a mission, we have a mandate and we are going to move mountains to see it through," Campbell said.

First Nation leaders wonder if he can prove he has clear title to those mountains.

# Riel's great-grand-niece first recipient of law society award



Louis Riel

By Paul Barnsley  
Windspeaker Staff Writer

TORONTO

Métis lawyer Jean Teillet was awarded the Law Society of Upper Canada's first-ever Lincoln Alexander Award on June 6, for her work as a mentor and teacher and for her commitment to advancing Aboriginal issues.

The award was presented at the law society's offices in Osgoode Hall Law School in downtown Toronto.

The award was created to honor Lincoln M. Alexander, a lawyer from Hamilton, Ont. who became the first black man to serve as lieutenant governor of Ontario. It was presented at the annual Law Society medals ceremony.

Teillet was honored for "her commitment to the profession and to community service," a law society press release stated.

The great-grand-niece of Louis Riel and niece of Pearson-era cabinet minister Roger Teillet is a member of the bars of Ontario, British Columbia and the

Northwest Territories. She is a founding member of the Métis Nation of Ontario, and helped create the Métis Nation Lawyers Association and the National Aboriginal Moot, an annual program where Aboriginal law students from participating universities hold a Moot Court to discuss and address issues relevant to Aboriginal people. She is also a former treasurer and vice-president of the Indigenous Bar Association.

Jean Teillet has worked on some very high profile cases, including Powley, the landmark Métis hunting rights case, the Taku River Tlingit case, and the Delgamuukw case.

"Each year, the Law Society honors select members of the Ontario Bar who have made a lasting contribution to the profession, and who through their service to the public have helped promote access to the profession, to legal services and to justice," said Law Society treasurer, professor Vern Krishna.

"With the introduction of the Lincoln Alexander award we can also honor someone like Ms. Teillet who has dedicated much of her career to community service and to advancing the rights of Ontario's citizens. Ms. Teillet's dedication to serving the public,

to advancing the administration of justice and her commitment to the Aboriginal community exemplifies the spirit of the Lincoln Alexander Award. She is a shining example for Ontario's legal profession and for Ontario's communities."

She has been an outspoken critic of the Canadian establishment and she admitted to being a bit surprised that such a conservative institution as the Law Society of Upper Canada saw fit to honor her.

"The more I think about it, the more astonished I am by the fact that they did it," she said, during a phone interview from her Vancouver office on June 14. "I think it's the first time they've actually given an award to someone who isn't feeding the corporate machine."

(see Lincoln page 35.)



Jean Teillet

## ANNOUNCEMENT

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

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

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

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Fax: (705) 942-3127 • Email: [grfntrust@hotmail.com](mailto:grfntrust@hotmail.com)  
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# Coon Come slams claims body proposal

(Continued from page 8.)

"Our governments are no more corrupt and possibly less tainted than Mr. Nault's," he said, referring to the scandals that have haunted the federal Liberals throughout most of this recent mandate.

"The real reason for the situation we face is that our communities receive half or less of what non-Native communities are given to do the same job. And much of the money that should be going to meet our peoples' developmental needs is being swallowed in Mr. Nault's bureaucracy in Ottawa."

He turned to U.S. alternative thinker and liberal political/social theorist Noam Chomsky for a description of what the minister has attempted to do to get his governance act into law.

"[O]ur people rejected his consultations and only one per cent showed up, and most of them told him their priority is

basic needs in their community. So the minister wrote 'consultation reports' that reflect his own priorities. This is a sham. We are witnessing the manufacturing of consent," he said.

"We say 'Get rid of the Indian Act' and Mr. Nault gives us the Indian Act, Part 2. We say 'Let's modernize the relationship with the Crown' and he says, 'Let's modernize colonialism.' You don't modernize colonialism. You reject it and consign the policies, attitudes and practices it represents to the garbage can of history, like slavery and apartheid," Coon Come added.

He dismissed the minister's approach to self-government as "the right to make by-laws about garbage pick-up and keeping dogs on a leash."

"And he'll tell us how long the leash should be and the color of the bags. And he'll continue to be the registrar of those laws," he added. "We don't need the min-

ister to write our laws for us. We had our own laws before Moses came down from Mount Sinai."

Coon Come used extremely strong language in dealing with the proposed independent claims body, pointing out the short-comings in the minister's plans—a \$7 million cap on claims and the government will keep control of the appointment process for the 'independent' body that will adjudicate land claims if the government and First Nation can't come to an agreement.

"Let's never forget what a specific claim is," he said. "Most or all of these claims involve the theft or unauthorized disposal of our trustee, the federal Crown, of land it was holding for our peoples' benefit. This is high crime with enormous and long-term social impacts," he said, later adding, "We have been collectively

robbed of our lands and resources and now the federal Crown is holding out and restricting the rules on their fair return."

He passionately slammed the government again on the First Nations veterans' issue, saying the offer of \$20,000 per veteran to compensate for lost benefits that were offered to non-Natives returning from war but not Natives, is too low.

"This is a simple issue," he said. "What is the fair market value in 2002 dollars, plus interest, of the benefits that were withheld or stolen? Why should any veteran settle for less after all these years? To insist otherwise is to impose another racist double standard on our soldiers."

But he refused to second-guess veterans who decide to take the settlement.

"They have survived the decades of poverty since they were

robbed of their due, and perhaps for some, a small acknowledgment now will be better than nothing at all. They stood up for this country. They put their lives on the line not just for our people, but for the rights and freedoms of everyone in this country. But I will call on the Crown to do what is right after all these years. Pay back what you stole, no more, but no less," he said.

In a tribute to the Mohawk people who hosted the meeting, Coon Come began and ended his speech with a reference to the Haudenosaunee (Iroquois Confederacy) concept of the Two-Row Wampum, where two canoes sail side-by-side, separate but equal, each in charge of his own canoe and not interfering with the other. He called on the government to respect the spirit of this treaty and begin nation-to-nation dealings with First Nations.

# Martin says all the right things to chiefs

By Paul Barnsley  
Windspeaker Staff Writer

KAHNAWAKE MOHAWK  
TERRITORY, Que.

It was probably an innocent mistake when National Chief Matthew Coon Come mistakenly listed "prime minister" as one of the jobs Paul Martin has held in his career.

Coon Come was introducing the former minister of finance to the audience of chiefs, proxies and others at the Kahnawake bingo hall, site of the 2002 Assembly of First Nations annual general assembly on July 17.

The slip of the tongue produced a number of amused grins at the head table, even forcing a smile from the Liberal MP for the nearby riding of Lasalle Emard.

Martin left Cabinet and his post as minister of finance in the Jean Chretien government about a month ago, rather than abandon his quest to succeed the prime minister. He has been conducting a highly visible campaign for support for the Liberal leadership ever since.

The man, described by some as the most effective Canadian finance minister ever, was not thrown off by the national chief's error. He said all the right things and brought the crowd to its feet at the conclusion of his remarks, drawing several loud

and enthusiastic bursts of applause along the way.

Martin paid tribute to First Nations veterans as soon as he began his remarks. He then went on to describe his vision of the partnership between the Crown and First Nations.

"It's partnership that we'll be talking a lot about. But let's be clear.

"It's a partnership that began when the first European settlers arrived here and were helped, indeed were saved, in their efforts at settlement by your forefathers and mothers, the first peoples of this land," he said. "I think we ought to recognize that."

Martin said he has been briefed extensively by his "friend" Kahnawake Grand Chief Joe Norton. He stated his understanding of the Two-Row Wampum and the covenant chain, saying the Two-Row signified two entities travelling side-by-side, equal and moving in the same direction, but separate with each in control of its own affairs. He added that the covenant chain was the important link to keep the two canoes from drifting too far apart.

"I've been asked to speak to you about the economy and I want to do so. But I would like to talk to you about the economy in the context of the covenant that Matthew [Coon Come] referred to, that joins the

two canoes together," he said.

"Over the past two years, Canada has undergone a remarkable economic turnaround. We're creating more jobs than any other industrial country; we're showing and projecting greater economic growth than any of our major competitors. In short, while we have always identified Canada as the best place in the world in which to live, the Canadian economy is now giving substance to that claim for the first time in many years. Giving substance to it, that is to say, except in the case of our First Nations and other Indigenous peoples. And it is to that fact, that absolutely unacceptable reality, that I will address my remarks today."

The hint of criticism of his own government's approach created great interest in the hall, as First Nation leaders listened closely for any sign that the man who many Ottawa insiders say will soon be prime minister would help change their relationship with the federal government.

"Quite simply," Martin added, "the economic dilemma of our First Nations, indeed of all Aboriginal people, must become a priority. Each and every one of you in this room must become a national priority as never before."

He said First Nations culture and history must be recognized

as "an essential part of our collective value system." He listed several key points that he sees as essential to reaching that goal. First, he said he sees it is crucial that the importance of the treaties be given proper recognition. That remark drew enthusiastic applause.

"We have to fully understand and recognize that treaty rights are entrenched in section 35 of the Canadian Constitution and we must give continuing life to the recognition that since time immemorial that there has been an inherent right to self-government," he added, prompting more applause.

He admitted the treaties were agreements that served to end conflict that benefited both sides.

"And after centuries of neglect" he added, Canada has lost sight of that original purpose.

"Putting the treaties in the Constitution renewed our collective responsibility to provide a place for First Nations to achieve a full measure of access to jobs and opportunities, to economic self-sufficiency. The point is not that the treaties are contracts, although they certainly are, the point is it's critical to all of Canada that First Nations be strong and economically capable, that dependency and poverty be nothing else but a bad memory," he said.

The only time Martin was met with less than an enthusiastic

response was when he approached the subject of the First Nations governance act. It became clear he was not going to criticize the governance initiative. Instead, he said he believed that First Nations would have no trouble meeting the transparency and accountability requirement in the bill.

"First Nations are more than capable of directing and managing the affairs of their own communities," he said.

As if to regain the audience's approval after disappointing them by giving less than they wanted regarding the governance act, Martin said it's important to improve First Nations access to lands and resources.

"This means we must work together to resolve the outstanding land claims," he said.

He said the infrastructure needs of First Nations must be met.

"This includes conventional infrastructure like frontier access roads. It includes new infrastructure like high-speed Internet access," he said.

Most important of all, he said, is social infrastructure—health care and other social needs should be "put front and centre."

Martin also stressed the importance of education. (see High notes page 19.)

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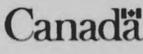
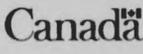
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We are Aboriginal Business Canada. Visit our Web site today, at [abc-eac.ic.gc.ca](http://abc-eac.ic.gc.ca). Member of the Aboriginal Business Service Network 1 877 699-5559

ABORIGINAL BUSINESS CANADA  
 ENTREPRISE AUTOCHTONE CANADA

# GET SNAPPIN'!



2002 Photo Contest Winner: Rebecca Sowden

**WON \$1500 PRIZE**

Get out in the community and take some pictures that best capture the theme "Our People in Our Community". Pick out your best ones and send them to Windspeaker. Two photos will be selected and awarded \$1,500 each.

In addition, the two selected photos will grace the 2003 Aboriginal History Calendar sponsored by Scotiabank and to be distributed in Windspeaker's December, 2002 issue. Now that's fame!



2002 Photo Contest Winner: Donna Wilford

**WON \$1500 PRIZE**

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

Photo Contest Rules are also available online at: [www.ammsa.com/snap](http://www.ammsa.com/snap)

The Address:  
 Send your entry by October 1, 2002 to:  
 Windspeaker Photo Contest  
 15001-112 Avenue  
 Edmonton, Alberta T5M 2V6




# Manitoulin Elder passes on sacred eagle feather

By Margo Little  
Windspeaker Contributor

SUCKER CREEK FIRST NATION, Ont.

"Pay attention to your Elders, to their wisdom and their knowledge. Listen well because the Elders are the backbone of the community." With these words, Elder Smitty McGraw of Sucker Creek First Nation passed on the sacred eagle feather to his son, Norman.

The moving ceremony was held during the traditional gathering of The Ojibways of Sucker Creek on Manitoulin Island June 1 and 2. The event was hosted by the band and the Waibejawang Anishnabequek.

In his message to the assem-

bly, Mr. McGraw urged the youth of the community to avoid drugs and alcohol.

He encouraged young people to pursue education and to retain the Ojibwe language. "It is important for the next generation to keep the traditions alive," he said. "Learn your Native language; get it back because you were born with it. The Creator gave us this language so that we could understand one another."

He advised the youth to confide in the medicine men and Elders of the community when faced with personal crisis. "Don't try to fix problems by yourself," he said. "You have to listen to the Elders; if you don't listen, you will suffer."

Before passing the eagle

feather on to his son Norman, McGraw paid tribute to the veterans in the audience, acknowledging their sacrifices.

In closing, the Elder expressed gratitude that the traditional drum had been brought back to the community.

"Don't let the drum die," he urged. "Feel Mother Earth dancing with the drum; stay with it."

# Wabamun Lake

(Continued from page 9.)

"Throughout this time, some people have complained of the fish being of poor quality, but the lake is still heavily fished throughout the year. The complaints have always been that the fish flesh is 'soft' and more rarely off-flavor. Examination of the fish has never shown anything obvious, but to my knowledge no formal test, testing using a panel, has been done."

Allen said there are many possible reasons for the dropping water levels.

"The cause of the low water levels in recent years has been hotly debated. Possible causes being: enhanced evaporation caused by the addition of heat by the Wabamun generating plant, alteration of the lake's watershed by the coal mining operations on both sides of the lake, alteration of the control structure on the discharge of the lake through Wabamun Creek, and by lower than usual precipitation in the area for several years," he explained. "To this end a water treatment plant has been installed and operated by TransAlta to replace the water lost through their activities, i.e. evaporation and diversion of surface water and (maybe) groundwater. It will not, nor was designed to, replace the water lost by regular evaporation, which is quite substantial. Thus the lake level is currently dropping rapidly."

Worries about metals in the water are somewhat more recent, he said.

"Fish tissues have been tested several times over a period of time, usually for mercury, and the samples tested did not exceed the limits. However the sediments have not been rigorously sampled until recently. Elements such as chromium, arsenic and mercury, which can pass through the power plant filtration system and leave via the stack, would be expected at the surface of the sediments. Current studies are apparently examining this, but I am not privy to this information."

He said the government has trusted TransAlta to do a lot of the testing.

"Over the last couple of decades, research at the lake has been carried out by consultants paid by TransAlta and reporting

to them. These studies have usually been requested by the provincial government, who are the main recipients of the results. This is why there is a perception by people (correctly or incorrectly) that the data is incorrect and that the 'truth is out there.' The government (Environment) is only too happy to have TransAlta pay for the work. I would agree that there appears to be great reluctance on the government's part to thoroughly examine some problems at the lake (particularly the elevation of the outlet control structure), but proving this is extremely difficult and is a minefield," he said. "I had the good fortune to do my main research using money not controlled by the provincial government or TransAlta, unlike many others since."

Allen believes some of the fears about the lake are based in emotion rather than facts.

"There is a great deal of mistrust concerning Lake Wabamun and many people have reached the point where they will not accept anything about the lake which does not agree with their own perception and no amount of study, presentations or explanations will affect them. This is arisen because their concerns were not openly examined over the past several decades. The big white and orange stacks of the Wabamun power plant are a constant reminder of whatever problems are affecting those who live around the lake," he said.

But the Elders and others in the Paul First Nation know that western science has ignored or dismissed their traditional knowledge before and paid the price.

Nuu-chah-nulth Elders on Vancouver Island told government authorities, long before it was readily apparent, that salmon and other fish stocks were in jeopardy on the West Coast. Western science's understanding of the matter caught up to the Indigenous people's knowledge too late to save some species.

"Western science is not enough to satisfy our people," Rain said. "We want to be active participants in this probe because our people have thousands of years of collective experience in ecological knowledge that has been ignored."



## PEACE HILLS TRUST

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

### 20TH ANNUAL NATIVE ART CONTEST

All entries are restricted to "two dimensional" art, i.e. work done on a flat surface suitable for framing and not larger than 4 feet x 6 feet.

This contest is separated into the following age categories:

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

Prizes - Adult Category		Prizes - Youth Categories	
1st .....	\$2,000.00	1st .....	\$100.00
2nd .....	\$1,500.00	2nd .....	\$75.00
3rd .....	\$1,000.00	3rd .....	\$50.00

Entry Deadline: Friday, September 6, 2002  
For more information call (780) 421-1606 or 1-800-661-6549

#### Peace Hills Trust "Native Art Contest" Rules and Regulations

1. Peace Hills Trust "Native Art Contest" (PHAT) is open to Aboriginal Residents of Canada, except employees of Peace Hills Trust who are not eligible.
2. Entries shall consist of a complete and signed Entry Form and an "UNFRAMED" two dimensional work of art in any graphic medium (not larger than 4 feet x 6 feet), must be received no later than 4:00 pm on September 6, 2002. Entries will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrant.
3. By signing the Entry Form, the entrant represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is owner of the copyright in the entry; warrants that the entry shall not infringe on any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, irrevocably and exclusively assign to Peace Hills Trust and its management and staff and employees from and against any claim consistent with the foregoing representation and warranty, waives his Exhibition Rights in the entry for the term of the PHAT Contest, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the PHAT Contest Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the PHAT Contest by the Official Registrar, Ms. Suzanne Lyrantz. Late entries, incomplete entries, or entries which do not comply with the PHAT Contest Entry Procedures and Rules and Regulations will be disqualified.
4. All adult winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered by the entrant should be picked up by the entrant, all other entries will be returned by ordinary mail. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant. CHILDREN'S ENTRIES WILL NOT BE RETURNED.

#### Entry Procedures

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

#### Peace Hills Trust "Native Art Contest" Entry Form

Entry Deadline: Hand Delivered: 4:00 pm, Sept. 6, 2002. Mailed: Postmark Sept. 6, 2002

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

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

Date: \_\_\_\_\_ Signature of Entrant (Must be the original artist and owner of the copyright)

#### REGISTRAR'S USE ONLY

Number \_\_\_\_\_  
IN  QMail  DATE \_\_\_\_\_  
OUT  QMail

MAIL TO:  
Peace Hills Trust  
"Native Art Contest"  
Peace Hills Trust Tower  
10th Floor, 10011 - 109 Street  
Edmonton, Alberta  
T5J 3S8  
Attention: Suzanne Lyrantz  
FOR MORE INFORMATION:  
(780) 421-1606  
1-800-661-6549  
FAX (780) 426-6568

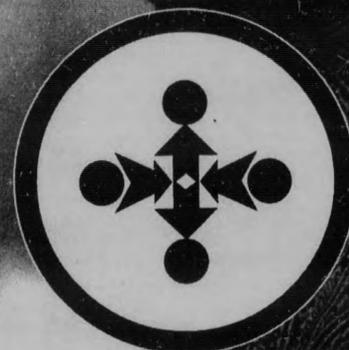
ESSENTIAL ABORIGINAL RESOURCE  
[www.ammsa.com](http://www.ammsa.com)

# Lisa Meeches

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

That place is known as...

## THE SHARING CIRCLE



Alberta  
Sunday's @ 6:30

Manitoba  
Sunday's @ 5:00



# EXPO 2002

**"Exploring Economic Opportunities to Address Housing Needs"**

Royal Banquet & Conference Centre  
Fort Garry Place, 83 Garry Street, Winnipeg, Manitoba  
**September 18 - 20, 2002**

## Day 1, Wednesday

9:00 a.m. **Opening Prayer and Welcome**  
JOSHUA HARPER, Red Sucker Lake First Nation Elder

9:10 **Welcome & Introduction of Master of Ceremonies**  
KEN TAYLOR, CMHC, Senior Advisor, Manitoba Region

9:30 **Master of Ceremonies**  
PEGGY ROBERTS, CMHC, Senior Advisor, Alberta Region

**Opening Remarks**  
Assembly of Manitoba Chiefs (AMC) - GRAND CHIEF DENNIS WHITEBIRD - Confirmed  
Manitoba Keewatinowi Okimakanak Inc. (MKO) - GRAND CHIEF FRANCIS FLETT - Confirmed  
Southern Chiefs Organization (SCO) - GRAND CHIEF MARGARET SWAN - (Invited)  
CMHC - ELIZABETH HUCULAK, CMHC, General Manager Prairie, Nunavut, N.W.T  
INAC - MARILYN KAPITANY, Regional Director General, Manitoba

10:30 **Community Business Techniques**  
DR. GREG MCLEOD, Director of Tomkins Institute, University of Cape Breton  
Includes "Question & Answer"

11:30 **Women in Non-traditional Occupations**  
EILEEN FRANCIS: Pictou Landing First Nation, N.S.  
Women with Journeyman Status in Carpentry, a "Success Story" to be heard

12:00 **Lunch Provided**

1:00 p.m. **A First Nation Experience; Community Sustainable Development**  
ABEL BOSUM, Oujé-Bougoumou Cree Nation, Quebec  
1995 United Nations Global Citizen Award  
1998 National Aboriginal Achievement Awards "Community Development"  
Lead Negotiator Quebec Hydro Agreement for James Bay Cree

2:30 **Housing Managers Curriculum Presentation**  
RAY STARR: Anokiiwin Training Institute Inc.

3:30 **Building Sustainable Workforce Projects**  
CHIEF CLARENCE EASTER: Chemawawin First Nation

5:00 **Wine and Cheese**  
All Welcome

7:00 **Entertainment**  
DON BURNSTICK, Comedian



Grand Chief  
Dennis Whitebird



Grand Chief  
Francis Flett



Abel Bosum



Comedian  
Don Burnstick



Michael Birch



Chief Clarence Louie



Roxanne Harper

## Day 2, Thursday

9:00 a.m. **Opening Prayer and Welcome**  
JOSHUA HARPER, Red Sucker Lake First Nation Elder

9:30 **The Buying Power of the First Nations**  
MICHAEL BIRCH, Garden Hill First Nation  
President & Owner, First Nations Buying Group  
Includes "Question & Answer"

10:30 **Break**

10:45 **First Nation Politics and First Nation Business**  
CHIEF CLARENCE LOUIE, Osoyoos First Nation, B.C.  
1999 Aboriginal Business Leader Award  
2000 Economic Developer of the Year Award  
Includes "Question & Answer"

12:00 **Lunch Provided**

1:00 **Arrears Management**  
ROXANNE HARPER, Turtle Island Associates

2:00 **First Nation Infrastructure Economic Opportunities**  
LEE AHENAKEW: Zenon Environmental,  
First Nation & Native American Business Manager

3:00 **Chiefs and CMHC Round Table Discussion**  
JAY COWAN, Facilitator

## Day 3, Friday

9:00 a.m. **Opening Prayer & Welcome**  
JOSHUA HARPER, Red Sucker Lake First Nation Elder

9:30 **CMHC Panel Discussion**  
CMHC Program Delivery and Services

12:00 **Draw of Major Door Prize (TBA)**  
CMHC First Nation Housing Expo Closes

• Daily Door Prizes will be drawn at the end of each day.

Attendance to  
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**For more information, please contact:**  
Housing Expo Co-ordinator Jennifer Wood  
(204) 983-8081 or (204) 229-6493 • e-mail: jwood@cmhc-schl.gc.ca or jlwood@shaw.ca

If you know of an initiative or program that relates to housing or economic development, please forward info to the CHMC e-mail address.  
Registration for exhibitors is \$500.00 plus GST.

## Independent Aboriginal filmmakers organize

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

About 40 independent Aboriginal film, video and new media producers met on June 8 and 9 to create an organization that will allow them to present a united Aboriginal front in dealings with various organizations related to the film industry in Canada.

Filmmakers from all over Western Canada paid their own way to attend the two-day meeting at the Native Education Centre in Vancouver.

Carole Geddes, a filmmaker from Teslin, Yukon, was asked to be the interim president of the Aboriginal Media Industry Professionals Association (AMIPA). The group's next step is to organize a general meeting of Aboriginal media professionals, with representation from across Canada, she said.

Geddes emphasized that all Aboriginal filmmakers are invited to join AMIPA.

"In Nunavut, there is an association that started recently and we would like to form linkages with them but we have not gotten hold of them yet," she said. "I would like people to know that this association idea is one that is truly national, including central Canada, Eastern Canada as well as the North."

There wasn't a lot of action in



ABOUT 40 Aboriginal filmmakers (some of whom are pictured above) attended the founding meeting of the Aboriginal Media Industry Professionals Association, which hopes to form an effective national front in lobbying for more Aboriginal inclusion in Canadian media.

the first month after the organizational meeting. Geddes said the executive members are volunteers and they have to fit the work into already busy schedules.

"It just takes a while to get the wheels in motion. The thing is, some of us are doing all this work on kind of a volunteer basis. I'm doing a lot in terms of outreach, trying to reach the na-

tional cultural institutions in order to get more support," she said. "There is a growing number of Aboriginal producers, both film and video, but this group is quite marginalized and because of that at this point in time, not able to pay the kind of dues that would support any kind of central institution. We need it, but it's kind of a chicken and egg argument. We really

need this organization in order to establish a real foothold in the industry, but we do not have the dues. We cannot collect the revenue in order to support the kind of work that needs to go on."

While AMIPA is willing to look at funding sources in the early days to get around that problem, Geddes said, "the entire philosophy behind our organization is to be self-support-

ing. But in the very short term we are seeking assistance from cultural institutions in order to make that foothold."

Aboriginal Business Canada, Industry Canada and Heritage Canada are seen as possible benefactors for the short term.

Tracey Jack of Penticton, B.C. is the group's vice-president. Loretta Todd, Woodrow Morrison, Delores Smith and Jordan Wheeler are the executive members.

During the Vancouver meeting, the members narrowed their immediate goals to three main objectives and revealed them in a July 8 press release.

One, "to create a meaningful voice for lobbying and consultation with relevant cultural institutions (public and private) in Canada regarding their policies and programs."

Two, "to create ways to share information between Aboriginal professionals in film, television, and new media."

Three, "to assist in opportunities for both training and professional development for those entering the field and those already involved."

Most people in the field say there has been a rapid growth in the number of active Aboriginal producers during the past decade. They also feel that the only way to gain an equal place in the industry is to unite and lobby as a single entity. (see AMIPA page 34.)

FEDERAL REPRESENTATION

2004\*

## Readjusting the Federal Electoral Boundaries in Canada



Federal law requires that representation of the provinces in the House of Commons be readjusted after each 10-year census to reflect changes and movements in Canada's population.

A Federal Electoral Boundaries Commission in each province is charged with the readjustment for its province. These independent commissions, composed of a chairman and two other members, propose new boundaries that take into account demographic changes in the province between 1991 and 2001.

These proposals are important to you because they may affect your electoral district. The commissions will be holding public hearings on the proposed boundaries. These hearings give you an opportunity to express your views on the boundaries and their names.

For more information:

- Contact the Federal Electoral Boundaries Commission for a province;
- Call Elections Canada toll-free at 1 800 463-6868; or
- TTY 1 800 361-8935
- Click on Federal Representation 2004 at:

www.elections.ca



Get informed.  
Get involved.

# Ahenakew critical of 'pussy-footing' chiefs

(Continued from page 1.)  
 "We felt obligated and duty bound to do this because nobody else was doing it. We're still leaders. We're still the advisors. We can still veto the decisions that are made by our leaders in Saskatchewan. Analyze, monitor and so on, that's the role of the senate."

He should know. He created the Senate in 1969 and 1970. He was national chief from 1980 to 1982.

AFN vice-chief for Saskatchewan and Grand Chief of the FSIN, Perry Bellegarde, gave his support to the legal action. But Ahenakew refused to give control of the lawsuit to the chiefs. His Senate will stay at the controls.

"We're going to do it," he said.

After letting the Saskatchewan chiefs know how he felt, he castigated the chiefs from outside Saskatchewan on Day 1 of the Assembly of First Nations (AFN) annual general meeting held in Kahnawake, Que. the day after the lawsuit was launched.

"These guys have been pussy-footing around all over the place and they're sucking up to one flunky minister—the weakest of

*"These guys have been pussy-footing around all over the place and they're sucking up to one flunky minister—the weakest of the weak in Cabinet."*

—David Ahenakew

the weak in Cabinet. And he's got control of us. I said 'That's not going to happen with us anymore.' All these arrangements that have been made, fiscal, taxation, lands, governance and so forth, that's what we're challenging. It's unconstitutional. It's a breach of treaty, breach of inherent right, breach of fiduciary, breach of land rights."

Ahenakew was asked if he felt the chiefs had not launched a direct challenge of the government's actions previously because they were afraid a loss would mean the end of basic Aboriginal rights.

"Certainly. They say, 'Our Elders used to tell us never to go to court.' I said, 'Not me. I've always said if you can't move the government, the courts will move them. That's what's been happening. Look at the deci-

ing now. You're dying a slow death. If you're going to lose, lose now so we've got some time to fight back, instead of entrenching this thing in the minds and souls of our leaders," he said.

He said National Chief Matthew Coon Come came into office with an attitude similar to his, but the AFN executive wouldn't let him follow through.

"In South Africa at the human rights conference, he said the right things. He quoted the human rights tribunal decisions that were made. Well, the federal government, especially the minister, said the words that he used and the way he approached it have put back federal-Indian relations in Canada by 20 years. And these sons of bitches believed him. They went after him and told him to apologize and told him to never do that again. I remember sitting down with the executive and the national chief. I attended a meeting with them with Nault. Nault was telling them exactly what to do," he said.

After that meeting he tore into the executive members for not standing up to the minister. He

said some chiefs and vice-chiefs won't fight the government, because they're afraid they'll lose funding.

"I'll trade my rights for this money because the people need the money. Money's no future. The future is what you have. If the treaties are lived up to... that's one thing we used [in the lawsuit], a gross breach of treaty rights through cut-backs, through not funding the things they're supposed to fund. It's a breach of everything. That's what we're using." Ahenakew said it doesn't matter if the Bill is passed into law before the case is decided because if he and his co-plaintiffs win, the law will be struck down by the courts. But he doesn't think it will get that far. He believes that if the minister realizes the First Nation leaders are not going to back down, he'll withdraw the act rather than take a chance on discrediting the government with a loss in court. Ahenakew said the FSIN senate has decided that won't happen.

"No deal. Because if we made that deal, they'd turn around and put another one in there. Where are we then? Do we go back to court?"

**"Honouring Our Survivors"**  
**National Residential School Conference**  
 August 6-9, 2002  
 Regina, Saskatchewan  
 Delta Regina  
**Featuring Special Guests:**  
 National Chief Matthew Coon Come  
 Phil Fontaine, former National Chief  
 Conference Host-Yorkton Tribal Council  
 (Health & Social Development)  
 The Delta Regina has been designated as the official conference hotel. Call 800-209-3555 for reservations, please mention the Honouring Our Survivors Conference.

**Topics of Discussion**  
 Residential Schools & Intergenerational Effects  
 Breaking the Barriers  
 Unburdening Yourself  
 Psycho-Drama  
 Addressing the Legacy  
 Empowerment Sessions  
 Strategy for Abusers, abuses & victims  
 Financial Planning for Survivors  
 Self Esteem & Confidence Building

**Social Activities**  
 August 6th Registration & Round Dance  
 August 7-9th Conference  
 August 7th Dry Dance & Social  
 August 8th Honouring our Survivors  
 Banquet & Entertainment  
 August 6-9th Trade Show

**REGISTRATION FEES**  
 No Charge - Residential School Survivors Only  
 \$100/person - Other Delegates  
 \$250/person - On site registration  
 Group Rates Available  
**Trade Show**  
 \$250 per table & \$150 Arts & Crafts Table  
**Banquet**  
 \$500 Corporate Table

**For More Information:**  
 Sheila F. Keewatin  
 Phone: 306-922-7480  
 E-mail: NRSC2002@hotmail.com

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# Buffalo Jump celebrates stamp High notes hit

By Yvonne Irene Gladue  
 Windspeaker Staff Writer

**FORT MACLEOD**

One of 10 stamps promoting the diversity and beauty of Canadian tourist attractions was unveiled at Head-Smashed-In Buffalo Jump on June 21. More than 800 people took part in the events, which featured dancers, drumming, and speeches.

Chief Peter Strikes With A Gun did an opening prayer and

welcomed participants. Canada Post southern Alberta area manager Clint Schaefer spoke about the stamp, which features the famous buffalo jump cliff. It was available on June 1.

Schaefer said he was proud that the site was recognized on a stamp.

"It is one thing to see stamps across the country, but I think that it really hits home when it is right beside us. I think that this is one of the nicest places and we tend to forget about it

so maybe the stamp will help not only to help recognize the local people, but to also give the guests abroad a chance to see Head-Smashed-In Buffalo Jump.

"Part of Canada Post is to be a part of the community, so we are really proud to do this within the area of southern Alberta. This is one way that Canada Post not only promotes local attractions, but it also teaches people about our history in Canada," he said.

(Continued from page 13.)

"There is simply no acceptable reason that nine to ten thousand First Nations youth across Canada should have to sit on waiting lists for post-secondary education," he said. "If we don't deal with this now, then all of Canada will face the consequences later."

He professed great faith in the young people.

"The overall picture is not as bleak as it seems. I believe we're at a turning point. A point of time when today's First Nations youth are going to prove that the nay-sayers and the pessimists are wrong. I truly believe that this generation is going to make the greatest change in Canadian history."

His last point was that there is need to recognize that the benefits of the treaty relationship are "not a one-way street."

"There is a tendency to say 'We've got to do this for the benefit of First Nations' and there's an implication that the rest of the country doesn't benefit. Well, let me tell you, that's wrong. Every time that a First Nation succeeds, every time that we improve the life of people living in First Nations, then all of Canada succeeds. If we are going to remain on the top rung of the international economic ladder, where competition is so tough, then First Nations are going to have to play an increasingly important role," he said.

After professing great faith in the leaders of tomorrow, he closed with a challenge to the leaders of today.

"It's up to our generation, it is up to all of us who are in this room here today. The number of things that we deal with today are too substantive and too important for us not to work in close partnership. As we go forward, we have to have inclusive mechanisms that encourage the participation of First Nation leadership and the people they represent in discussions with the members of the Canadian government and the Canadian Cabinet," he said. "In short, there truly is a partnership between us. And for it to live there must be a total and continuous national debate. And there must be an open and full exchange of views between us."

He closed by paraphrasing a remark written by former Supreme Court of Canada Chief Justice Antonio Lamer in the Delgamuukw decision.

"One thing is very clear. All of us in this room, all of us in this country, are in it together," he said.

Reaction was wary, but the consensus was that it was a stronger speech than most anticipated. Some chiefs reminded *Windspeaker* that Martin campaigned at one point in his career on the promise that First Nations should not be subject to the GST. That promise is still left unfulfilled, they said.

Former national chief Dave Ahenakew, the plaintiff in the Saskatchewan legal challenge of the governance act, has heard government promises before. But he said it was the best political speech he'd heard in 35 years of politics.

Coon Come wished Martin well in his quest to become prime minister and told him that if he is successful, First Nations leaders would remember his words that day.

Outside the hall after the speech, a huge gathering of reporters wanted to know what Martin thought of the governance act. He steadfastly refused to be drawn into that debate.

Six Nations Chief Roberta Jamieson said it was encouraging to hear Martin recognize the importance of the Two-Row Wampum. But she said she'll wait and see if Martin will follow through on his encouraging words.

"I am waiting to hear what he has to say about specifics," she said. "I'd like to know what Mr. Martin thinks about the First Nations governance act. That issue was not addressed today."

In a media scrum, Martin was pressed on the act. He said he was there to talk about economic issues.

"I was part of the reference group that looked at all of this," he said.

"There's no doubt that transparency and accountability are very important and every single one of the chiefs also agrees with the question of accountability and transparency. Now, the Federation of Saskatchewan Indians has taken the governance bill to court and obviously the courts will have to make their views felt. There also are going to be parliamentary hearings."

He was asked if he would scrap the act if he was the prime minister. He did not answer that question. He did say he believes the prime minister's reference group should meet with the First Nations leadership.

Indian Affairs Minister Robert Nault recently said the AFN was just a lobby group. Asked about that, Martin once again managed to respond without directly disagreeing with or criticizing a member of the Liberal government.

"I have always been very, very impressed with the quality of the First Nations' leadership. I think the assembly makes its points very, very well. They are well studied. I must say that as a minister of the Crown who dealt with a number of interest groups across the country, I've got to say the discussions I've always had with First Nations leadership has always been comprehensive, well-thought-out and well articulated," he said.

Reaction was wary, but the consensus was that it was a stronger speech than most anticipated. Some chiefs reminded *Windspeaker* that Martin campaigned at one point in his career on the promise that First Nations should not be subject to the GST. That promise is still left unfulfilled, they said.

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# Repatriation policies ignored by staffers

(Continued from page 7.)

As far as Dean is aware, the Three Fires Society, which received the water drums and scrolls from the collection, has no cultural link to the First Nations communities from which the objects were originally collected.

"I don't think there is a cultural connection there. Which has in fact been at the source of some of the difficulties," he said.

"I think one of the great difficulties in this whole debate, and it's been a terrible debate internally here at the university, is that it's been hard to say, is it one community from which these items came, or are there a number of different families and different communities with equal or sort of competing stakes in the material? I've been in correspondence with one family in Pauingassi who in fact are very closely connected to the artifacts that went to the States. And they have not been happy about what happened. And I think they're relieved that

the university's taken a supportive position with regard to them. But it's been, I think, a difficult process for them over the last couple of years."

According to Dean, six items that had gone to the Three Fires Society were returned to Pauingassi just a few days before the auditor general's report was released, including the two drums.

"So to some extent, some of that damage has been undone. And I know the family to whom the stuff was returned were pleased to have it back."

The university is currently conducting an internal investigation regarding the missing artifacts and the circumstances surrounding their removal, which Dean hopes will give the university a better idea of where the remaining items went. However, he believes any efforts to retrieve the objects should be First Nations led.

"What the university said in its response to the auditor's report was that we have always taken the view that the people who really ought to be deciding

about the appropriate location of these items are members of the Aboriginal communities themselves. I think it's a First Nations issue, rather than a university issue. And so we do not want to place ourselves in the position of being the final arbiters on this. But we have said in our response to the report that we will make ourselves available to facilitate any discussions that are necessary to accomplish the return of these to the appropriate place, if they're not in the appropriate place right now."

What the university is planning to concentrate on is efforts to ensure something like this won't happen again.

"The first thing we did was to ensure the security of the collection. So it is now under enhanced security provisions, and access to the room in which these ethnographic materials are kept is controlled and watched over by security and by the relevant dean," Dean said.

"In the longer term, we have to think about the status of the remaining material, whether we should embark on a process of

repatriating all of it, or perhaps confer with other museums in Manitoba to talk about this," he said.

"And then in terms of the longer term issues, we are in the process now of a radical overhaul of the organizational structure which surrounds the museum. Because one of the problems with this, as you'll know from the auditor's report, is that the university administration was not aware of what was going on. When you think about it, over a period of several years, this is very problematic. This involved the disposal of items, which were held in trust, if not owned by the university. So we're going to reorganize the kind of governance structure around the museum so that this kind of thing can't happen. And serious decisions of that sort have to be properly discussed with the senior administration. And then there's the personnel matters too, involving people who had a role in this, and that's a private human resources matter with the university, but we're working through that."

When asked if there was any evidence that any of the missing artifacts had in fact been sold rather than repatriated, Dean said he didn't believe that was the case, but wasn't prepared to completely rule out the possibility.

"All I can say is that I have no evidence that money changed hands at any point in this process. So I'm not aware that any of these items were sold. But that's not to say of course that this isn't the case."

"One of the problems with this whole episode is that it has taken so long for the university to actually find out the basic facts. We had been investigating this independently at about the same time the auditor general came to the university and wanted to look at it. So we actually co-operated throughout the process with the auditor general to find out what had actually gone on. So it's taken a long time to find out. But I think, so far as I can say, to the best of my knowledge right now, money didn't change hands."

# Alberta legislates the repatriation of artifacts

(Continued from page 7.)

Dr. Susan Berry, curator of Ethnology at the Provincial Museum of Alberta, explained that, although the act was passed in 2000, it won't really come into effect until regulations governing repatriation procedures for Alberta's various First Nations groups have been finalized.

The time between the directive being given to draft the repatriation legislation and its introduction was quite short, Berry said, meaning there wasn't time to properly consult with First Nations about how repatriation should be carried out. As a result, the legislation simply outlines how repatriation will take place once the regulations governing repatriation are in place. Talks are ongoing with First Nations in an effort to draft regulations regarding repatriation of Blackfoot objects, as well as for First Nations within Treaty 6 and Treaty 8, Berry explained.

"It became quite clear that we could not write one set of regulations that would apply and be appropriate for every First Nation in Alberta. The Blackfoot protocol is just so different from Cree protocol, and what we're finding in talking with people from Treaty 6 or Treaty 8 is that really, you need to work with people in the particular community that a bundle is from. So it's different from the Blackfoot

situation where bundles are transferred from one community to another, not just from one family to another, and where it's acceptable for a ceremonialist from one community to voice thoughts for what's appropriate for a bundle that originated in a different Blackfoot community. Maybe not to make the ultimate decision, but still there is the Blackfoot Confederacy and the ceremonialists of the Blackfoot Confederacy are the people empowered to speak about these things. It is different in non-Blackfoot communities. And so you need to accept that and work with people in different First Nations to come up with regulations that really are appropriate for them," she said.

Because of legal issues, museums in Alberta have up until now been unable to actually repatriate items, instead they return sacred objects to First Nations in the form of long-term loans, Berry explained, a process that will continue until the regulations are finalized. The process for granting long-term loans was arrived at in consultation with a committee made up of ceremonialists from Alberta's three Blackfoot Nations.

"Under that procedure, when a request would come in, we would then bring that request before the committee, and all committee members would be asked for their input and their

advice as to whether it was appropriate for this object, or bundle usually, to go out on loan to a particular person," said Berry. And the purpose of the loan was for the item to be put into ceremonial use.

"These are long term loans, so we don't ask for them to come back, and we don't expect them to come back. So that was the

procedure that was in place."

Berry expects all the items currently out on long-term loan will be repatriated once the regulations are finalized.

In the interim, she stressed, the museum has been keeping detailed documentation regarding items on loan, another thing the museum at the University of Winnipeg was faulted for not

doing. Those records include photographs of the items, a list of each item that is part of the loan, along with comments on the condition each item was in when it went out on loan.

"So we really do have quite accurate and detailed documentation of what has gone out, as well as who has signed for it," she said.



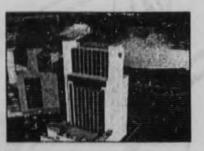
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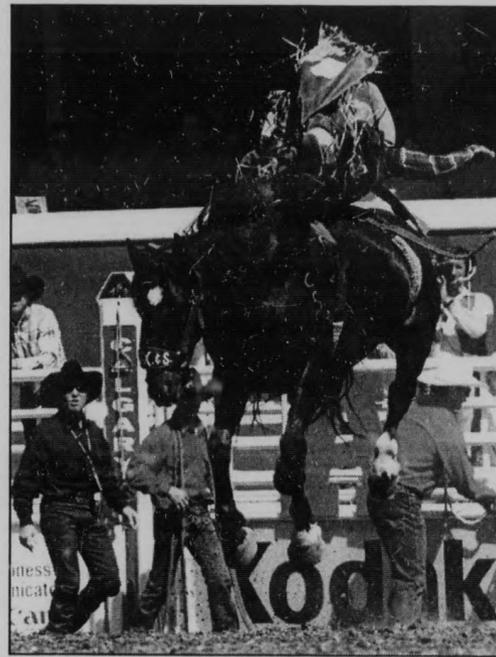
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2. Tyler "Huck" Sitting Eagle had his audience spellbound during his grandstand performance.

3. The Métis of Calgary sponsored a historic horse-drawn Red River cart in the parade.

4. This young gal waves her eagle wing fan to an appreciative crowd.

5. Fort Vermilion cowboy Kenton Randle kicks up a storm aboard this bareback bronc at the Calgary Stampede, held in mid-July.



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MARJORIE RODEN

Team Ontario's Nicole Ferguson won gold in the 400-metre dash at the Special Olympic Summer Games held in Prince Albert, Sask. from July 8 to 14.

# First Nations athletes rewarded for hard work

By Marjorie Roden  
Windspeaker Contributor

PRINCE ALBERT, Sask.

Beginning and ending with a lot of fireworks, the 2002 Canadian Special Olympic Summer Games saw many athletes achieve both personal and team goals.

The games were held in Prince Albert, Sask. from July 8 to 14 with athletes from all across Canada competing in the spirit of friendship and good sportsmanship.

Among the nearly 1,000 competitors at the national competition were a number of First Nations athletes from many different communities across Canada.

Among those First Nations athletes was Prince Albert's own Rose Brass.

Brass, 16, was chosen to light the Special Olympics flame at the opening ceremonies. During the week, she all but guaranteed herself a spot on Team Canada's roster for the 2002 World Special Olympics in Ireland, as she won four gold medals in the 50-metre butterfly, 100-metre backstroke, 100-metre freestyle, and 200-metre freestyle swimming events.

Another First Nation athlete, from the Yukon, was 21-year-old Willy Everett.

Everett, also a swimmer, has been competing in Special Olympics for more than three years.

"Willy is great to coach," said coach, Scott Boone. "He tries his best; he gives it all that he can. He's got a great attitude when it comes to competition, lots of sportsmanship."

Boone has coached Everett through four competitive meets. The road of competition has had a lot of great memories for the Yukon swim team and, according to Boone, the best memory from the past two years was "the first time Willy won a medal with me as a coach at the B.C. Provincials last year in Prince George.

"There's so many memories in



MARJORIE RODEN

The Special Olympics flame was lit by Ross Brass from Prince Albert, Sask.

competition, but with this one in particular, I don't really think he knew he won the medal at first. We told him, and then there was excitement. For me, personally, it was a year of hard work, and that was the payoff. For me, personally, it was very, very emotional."

The scorching heat during the competition was something that affected the athletes. At times the temperature with the humidity reached 40 degrees Celsius.

The final race for Ontario's Nicole Ferguson, 28, came on the morning of July 13, which saw her win the gold medal in the 400-metre dash with a time of 76.59 seconds. She had a healthy 9.38-second lead over the next competitor.

Ferguson also competed in the 100-, 200-, and 800-metre dashes, and earned another gold medal in the 800.

A 15-year veteran in Special Olympics, Ferguson says that being seen as a role model makes her feel great and the best thing about the week's activities was "I like to make new

friends."

Another member from Team Ontario, with 27 years worth of experience under his belt, was 51-year-old Lester Desmoulin.

"I run a lot, and I've been taking a lot of training for this," said Desmoulin. "I've been traveling all the time, and it never stops. I never give up, and my girlfriend doesn't want me to give it up."

Desmoulin also takes part in Special Olympics bowling, but in these games he only competed in track and field.

The week's activities ended with a dance for the athletes, which, like the opening ceremonies, included a fireworks display. Country artist Lisa Brokop entertained the athletes for a while before a DJ took over.

Although some sports fans may claim the dance is irrelevant, for a vast majority of the athletes, the dance was what they considered to be one—if not the most—important event of the week. It gave them the chance to bid farewell to new friends before heading back to their homes.

# Deerfoot run a success

By Cheryl Petten  
Windspeaker Staff Writer

CALGARY

More than 500 runners gathered in Calgary on Father's Day to take part in an event to support urban Aboriginal youth.

The Petro-Canada Deerfoot Run for Aboriginal Youth attracted participants from many local Aboriginal communities, as well as from local running clubs. Interest in the run was so high that registration had to be closed on the Wednesday before the event because no more entries could be accommodated.

Run participants competed in either a 10-km or 5-km run, or a 1-km walk. The run was organized as a family event. Some people pushed strollers while they took part in the walk, while others even brought their

pets along.

The Deerfoot Run was organized by the Calgary Educational Partnership Foundation to help raise money for a new program called, Hanta Yo. The fundraising aspect came second, however, to raising awareness of some of the issues facing urban Aboriginal youth, explained Doug Clovechok, executive director of the foundation.

The run was held on Father's Day as a way to recognize and celebrate fathers.

"We really wanted to celebrate the role that fathers play in upbringing, not just in the Aboriginal community, but in the community in general. But we really wanted to emphasize the role of Aboriginal fathers. And for many reasons... that has kind of gone by the wayside," Clovechok said.

(see Run page 23.)



Kyle Cardinal, 11, won junior king at Trappers Day.

PHOTO BY YVONNE IRENE GLADUE

# Junior King for a day

By Yvonne Irene Gladue  
Windspeaker Staff Writer

BONNYVILLE, Alta.

The day was windy and the competition brisk at King and Queen Trappers Day held at the Bonnyville Museum on July 1.

Participants competed for money and bragging rights with loon and moose call competitions, nail pounding, trap setting, and flour pack racing, as well as races with the Swede saw. A buckskin parade and jiggling competitions were also part of the agenda.

The program co-ordinator for King and Queen Trappers Day was Louise Dumais.

"It was quite nice because of the weather, no rain, and also the

participation of the town. There were a lot of people today. I'd say more than 150 people," she said.

The event is usually held on Family Day in February, but was rescheduled for July.

"This is the first year that we tried this in July, just to see how it would go. It was nice. I liked it," said Dumais. "On Family Day this year it was minus 40, so it was too cold to come out and take part in the events. It was nicer today, because I'm not a winter person."

Francis Dumais, another co-ordinator for Trappers Day was satisfied with the way the events turned out.

"It was a nice day and everything went well for everyone. I was very proud watching all

these young guys doing all these events. There were a lot of people who attended the events today, and I'm hoping that we have a better crowd next year. Everything went smoothly. There was a lot of help and I really appreciated that," he said.

"I think that it is a really good idea to keep on doing things like this because we don't have much of this happening anymore. It is good to get the little kids into it in too. It is just amazing. We had a lot of kids take part in the competitions, not just Aboriginal kids, but non-Aboriginal kids as well. The kids were really enjoying everything. It was fun," said Robin Dumais, the event time recorder for King and Queen Trappers Day.

# Run supports urban youth

(Continued from page 22.)

The run helped increase awareness by having Elders speak to participants about some of the issues, as well as by getting information out about the program.

The Hanta Yo program is being developed in co-operation with the six school districts currently served by the foundation—two in Calgary and four in the surrounding area—as well as with the business community. The program will focus on three areas of need identified through the City of Calgary's Listening Circles Initiative, offering stay-in-school, youth employment, and recreational programming.

Clovechok has plans to expand the Deerfoot Run to accommodate more runners in future years, and broaden the scope of the event.

"We want to grow the cultural aspect of it. I mean, we had Lisa Odjig, and we had Alex Wells there dancing, and then some people from the Tsuu T'ina Nation came in. We had Leonard Bastien, who's a Peigan Elder, set up his tipi. But we want to create more of that. So create a village with lots of different things going on. Almost set it up like a powwow. That would be our vision down the road, so that it's this huge Father's Day, not just a run, but there would be even more of a celebration," he said.

Clovechok would also like to see the run expand beyond Calgary, with a long-term goal of seeing major centres across Western Canada hold their own runs on Father's Day under the Deerfoot Run banner.

While this year was the first for the run in its present form, the run has a long history, explained Treffrey Deerfoot, the great-grandson of Deerfoot, the legendary Native runner who in the 1800s amazed people on both sides of the Atlantic with his running speed and style.

According to Treffrey, three annual Deerfoot runs were held in the 1990s, and then the event just died out. But the history of the event goes back even further than that. Back in the 1800s, when Deerfoot was gaining a reputation as a runner, Fort Calgary began holding what they called "pedestrian running" competitions. Those competitions grew into a social event for both Native and non-Native people, and eventually into what is now the Calgary Stampede, Treffrey said.

"Deerfoot was a messenger between encampments. And most of these encampments were around the southern Alberta and northern Montana area," Treffrey said of his legendary ancestor. "As a messenger, people believed what he was gifted by the spirit... But what is remembered most of Deerfoot is his competitiveness."

And all of his stories and accomplishments have been documented in the *Calgary Herald*, and he was brought to Europe to race against other legendary runners, and at some point some people got tired of him winning and they started having him compete against horses... these are the stories," he said.

"I own the rights to the name through traditional ceremony, so that's why my role is very significant, is that I'm the only one in my family that carries on the name," he said of his involvement in the run.

The family agreed to give the Deerfoot name "because we believe that my great-grandfather would have wanted this... to contribute back to our people." That belief was strengthened for many in attendance at the run when Elder Leonard Bastien began to pray to the spirit of Deerfoot to come and bless the event. As the prayer began, an eagle suddenly appeared in the sky above the race site, and remained there for the entire run.

"It's a gesture of the spirits... to see that and to feel that the spirit was these blessing the event," Treffrey said.

For more information about the Hanta Yo program or the Deerfoot Run for Aboriginal Youth, contact Doug Clovechok at 403-260-1712, or via e-mail at doug.clovechok@cepf.calgary.ab.ca.

# Pool tourney recognizes Canadian living legend

By Terry Lusty  
Windspeaker Contributor

CALGARY

His name was whispered softly and reverently in pool halls all across the country.

"That's him... that's Indian Joe, the guy I was telling ya about."

Such was the respect afforded one of this country's best snooker players.

Over the course of the past 50 years, he was one of pool's most feared and revered players. He was a master, a gentleman, a champion and one of the sports greatest ambassadors.

He was "Indian Joe" (Joe Big Plume), a living legend from the Tsuu T'ina First Nation located on the outskirts of Calgary.

Big Plume, who turned 75 this spring, was honored by family and friends with a pool tournament named after him that was held in Calgary from June 27 to July 1.

About 175 Aboriginal players from British Columbia to Ontario attended the Joe Big Plume 8-Ball Classic.

Big Plume opened the tournament with a customary breaking of a rack of balls. And with a few kind words from his grandson and tournament organizer, Sonny Littlelight, who praised him for his numerous accomplishments, the tournament was on.

"He was the best around and beat the likes of the legendary Minnesota Fats, former world champions Cliff Thorburn and John Spencer, as well as many provincial and national champions," said Littlelight.

"He also has three perfect games of 147 points to his record, a feat that even some world champions cannot boast about."

The tournament attracted all



TERRY LUSTY

Joe Big Plume

levels of players from B rankings and on up to Open and Masters levels and proved a true delight to many observers and contestants.

One of the more thrilling moments came in the finals of the Teams category when the Ab-N-Originals from Calgary and Tsuu T'ina went head-to-head with the Renegades from Edmonton and Hobbema. The Ab-N-Originals jumped into the lead, then the Renegades turned it around. The Ab-N-Originals were hard-pressed to come back from a 21-point deficit and found themselves struggling to do some catch-up work in the final set of frames.

When the scorers checked each other's totals, lo and behold, they both had 166! A tie?

However, a quick recount soon found an error in the third of five sets of frames. There had been a miscalculation of a single point that vaulted the Ab-N-Originals into the winner's circle. (see 8-Ball page 28.)

**EUB Alberta Energy and Utilities Board**  
640 Fifth Avenue SW Calgary, Alberta T2P 3G4

### NOTICE OF APPLICATION

ALBERTA ENERGY AND UTILITIES BOARD  
APPLICATION NO. 1273113  
ALBERTA ENVIRONMENT  
ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT  
APPLICATION NO. 001-149968  
WATER ACT FILE NO. 001-959221  
AND ENVIRONMENTAL IMPACT ASSESSMENT REPORT  
CANADIAN NATURAL RESOURCES LIMITED  
ATHABASCA OIL SANDS AREA  
HORIZON OIL SANDS PROJECT

Take Notice that Canadian Natural Resources Limited (CNRL) has applied to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct and operate an oil sands surface mine, and bitumen extraction and upgrading facilities in the Fort McMurray area. The proposed project is to be located approximately 70 kilometres north of Fort McMurray in Townships 96 and 97, Ranges 11 to 13, West of the 4th Meridian. The proposed project includes an open pit, truck and shovel mine, four bitumen processing trains, three upgrading trains, associated utilities and infrastructure, water and tailing management plans, and an integrated development and reclamation plan. The Horizon Oil Sands Project (the Project) is designed to produce approximately 43 000 cubic metres per day of bitumen and approximately 37 000 cubic metres per day of upgraded bitumen product.

This Notice of Application is being distributed to advise interested persons that the applications are available, and that the EUB, AENV and other government departments are now undertaking a review of the applications.

Further Take Notice that pursuant to Section 73 of the Environmental Protection and Enhancement Act (EPEA) and Section 109 of the Water Act (WA), any person who is directly affected by EPEA Application No. 001-149968 or the WA Application (File No. 001-86921), may submit a written statement of concern outlining the reasons for objecting, by October 9, 2002. Failure to file a statement of concern may affect the right to file a Notice of Appeal, on appeal with the Environmental Appeal Board.

In support of their proposal, CNRL has prepared and submitted the following applications:

- Application No. 1273113 to the EUB, pursuant to Sections 10 and 11 of the Oil Sands Conservation Act, for authorization to construct and operate an oil sands mining, and bitumen extraction and upgrading facility, the Horizon Oil Sands Project. In support of its proposal and as part of this application to the EUB, CNRL has also submitted an Environmental Impact Assessment (EIA) report to the Director of the Regulatory Assurance Branch, AENV.
- Application No. 001-149968 to AENV, pursuant to Section 66 of EPEA, to construct and operate an oil sands mining and bitumen extraction facility.
- An application (File No. 001-86921) to AENV, pursuant to Sections 37 and 50 of the WA, to authorize water management plans including the diversion of water up to a maximum of 89 million cubic metres annually from the Athabasca River for industrial purposes.

**Additional Information**  
To obtain additional information or a copy of the application and the EIA report, free of charge, contact:  
Canadian Natural Resources Limited  
2500, 855-2nd Street  
Calgary, Alberta T2P 4J8  
Attention: Mr. Herb Longworth  
Telephone: 1-800-517-7168  
Fax: (403) 517-7441  
Email: horizonproject@cnrl.com  
For information about EUB procedures, contact:  
EUB Applications Branch, Resource Applications  
Attention: Bob Germain  
Telephone: (403) 297-8553  
Fax: (403) 297-8122  
Email: bob.germain@eub.ab.ca

Copies of these applications and the EIA report are also available for public viewing at the following locations:  
EUB Information Services, Calgary Office  
Main Floor, 640-5 Avenue SW  
Calgary, Alberta T2P 3G4  
Telephone: (403) 297-8190  
EUB Fort McMurray Field Office  
2nd Floor, Provincial Building  
9915 Franklin Avenue  
Fort McMurray, Alberta T9H 2K4  
Telephone: (780) 743-7214  
AENV Regulatory Approvals Centre  
Main Floor, 9820-106 Street  
Edmonton, Alberta T5K 2J6  
Telephone: (780) 427-6311  
To file a Statement of Concern  
Should you have a statement of concern to EPEA Application No. 001-149968 or the WA Application (File No. 001-86921), please submit your statement to:  
Alberta Environment  
AENV Regulatory Approvals Centre  
Main Floor, 9820-106 Street  
Edmonton, Alberta T5K 2J6  
Telephone: (780) 427-6311  
Fax: (780) 422-0154  
Statements of concern must be submitted on or before October 9, 2002. Please quote Application No. 001-149968 (EPEA), or File No. 001-86921 (WA) when submitting a statement of concern. If no statements of concern are received, the EPEA and WA applications may be approved without further notice. Any statements filed regarding these applications will become part of the public record.

Michael J. Bruni, O.C., General Counsel

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GOVERNMENT OF ALBERTA  
**ALBERTA HUMAN RESOURCES AND EMPLOYMENT**  
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Alberta Human Resources and Employment Fort McMurray is seeking proposals from parties interested in providing career, life and employability skills in the rural communities of the Regional Municipality of Wood Buffalo. The Career and Employment Assistance Services (CEAS) Program is available to all unemployed or underemployed adults. CEAS is intended to assist clients to develop career/life planning, job search and job maintenance skills to obtain and maintain employment or to gain entry to an educational institution. CEAS can provide a mix of interventions: service needs assessments, employability assessments, and career and employment counselling services to individuals or groups.  
The contract term would be from October 2002 to March 2004.  
Four complete copies of each proposal must be received by 4:00 p.m. Mountain Standard time on Friday, August 16, 2002.  
Closing Location:  
Canada Alberta Service Centre  
Alberta Human Resources and Employment  
Main Floor  
9915 Franklin Avenue  
Fort McMurray, AB T9H 2K4  
Interested parties are invited to obtain a copy of the RFP titled "CEAS Career & Employability Skills Rural Communities" that will be posted on the MERX Tendering System. The MERX Reference (competition) number is #64904. The MERX Web site address is www.merx.bmo.com. Service Providers that are not registered with MERX may pay a fee to obtain the RFP.



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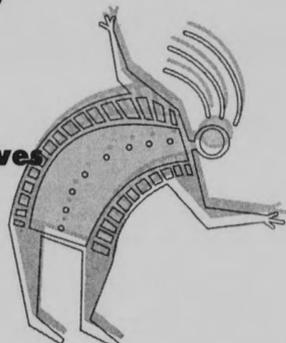
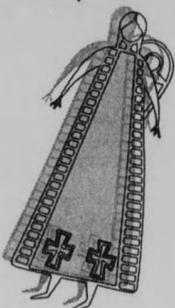


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## Prenatal health could be key to diabetes prevention

By Cheryl Petten  
Windspeaker Staff Writer  
SASKATOON

A recent study done by researchers at the University of Saskatchewan suggests promoting better nutrition and increased physical activity for pregnant Aboriginal women could help both the women and their babies avoid developing Type 2 diabetes.

The study, conducted at the Saskatoon Royal University Hospital between January and July 1998, looked at information from 1,612 women who gave birth at the hospital and who were tested for gestational diabetes. Of that total, 252 were Aboriginal, and 1,360 were from the general population.

The overall percentages showed rates of gestational diabetes for the general population of 3.5 per cent, while the rates for Aboriginal women were 11.5 per cent.

The rates of gestational diabetes for women living outside of the Saskatoon Health District were 3.1 per cent for women in the general population, and 22.8 per cent for Aboriginal women. The high rate of gestational diabetes for Aboriginal women from outside of the health district can be explained in part by the fact that women from northern Saskatchewan that were sent to the Royal University Hospital to deliver were usually those considered as high risk pregnancies.

When just women living within the health district were considered, the rates were 3.7 per cent for women in the general population, and 6.4 per cent for Aboriginal women.

Dr. Roland Dyck was lead investigator on the study, and is a member of the university's department of medicine at the Royal University Hospital.

According to Dyck, the study was undertaken to determine whether Aboriginal women have a higher rate of gestational diabetes because they have more risk factors, or whether being Aboriginal was in itself a risk factor.

"And so we did this study, where we directly compared Aboriginal and non-Aboriginal women, and we found that, first of all, Aboriginal women do have higher rates of gestational diabetes, at least twice as high and maybe more. But on top of that, we found that being Aboriginal was in itself an independent risk factor for gestational diabetes. But that depended on the presence of obesity before pregnancy," Dyck explained.

"In other words, if an Aboriginal woman was not overweight when she became pregnant, her risk of developing gestational diabetes wasn't much higher than a non-Aboriginal woman. But if an Aboriginal woman was overweight before pregnancy, then her risks of developing gestational diabetes were five or six times higher than a non-Aboriginal woman who was also obese. So there's some kind of interaction between being Aboriginal and being overweight before pregnancy that puts a very high risk of gestational diabetes on that woman. And then, in turn, we think that puts a risk on the baby of developing diabetes when he or she becomes an adult."

Gestational diabetes doesn't only increase the baby's chances of developing Type 2 diabetes later in life, Dyck explained. It also affects the mother's chances.

"Certainly women who've had gestational diabetes are much more likely to develop Type 2 diabetes later in life. And some work among Aboriginal women, I think particularly from the Sioux Lookout area of northern Ontario, I think they've shown something like 70 or 80 per cent of women who've had gestational diabetes will end up with diabetes. Now, we're not sure whether it's just that gestational diabetes is a marker for somebody who's going to get Type 2 diabetes later in any case, or whether there's something about pregnancy and gestational diabetes that actually increases the risk for that woman to get Type 2 diabetes. I think it's probably a bit of both," Dyck said.

One theory for the increased rate of gestational diabetes among Aboriginal women that Dyck and the other members of the research team have come up with is the hefty-fetal type hypothesis.

Dyck speculates that thousand of years ago it may have been their survival advantage for women in the child-bearing age group to be able to conserve calories. He said that when they got pregnant, they would be nutritionally in good shape, and that would make it more likely that their babies would be healthy.

"But if you take that same population into modern times, when nutrition is often over-abundant, and often is not very high quality in disadvantaged groups, then that pre-disposes us to obesity, and we know that can cause Type 2 diabetes. But in young women, we think that also is what predisposes these women to gestational diabetes."

Dyck said there is also something about the intrauterine environment in women who have gestational diabetes that has an affect on the fetus, so it also gets more nutrition than it really needs, and is more likely to be born big and have this risk of developing diabetes later on.

"We really think that gestational diabetes is a key in the whole diabetes epidemic," Dyck said, suggesting that it would make sense to focus efforts on promoting better nutrition and increased physical activity—something that research has shown lessens the chance of developing gestational diabetes among young Aboriginal women.

"I think it might be easier to encourage women to go into pregnancy at a healthy weight, or to have them exercise and eat well during pregnancy, because most women are well motivated when they're pregnant, for their unborn child. And it's a relatively short period of time compared to a lifetime," Dyck said.

If gestational diabetes could be prevented, there might be some impact in the longer term on the rates of diabetes that are observed in Aboriginal people.



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

## Secrets to improve your sleep

One-third of Canadians have problems sleeping occasionally. Insomnia can mean a person has trouble falling asleep, or they may wake up during the night, or they may wake up early in the morning and cannot get back asleep.

### What causes insomnia?

Stress is a common cause. Worrying before bedtime, drinking too much caffeine (coffee, tea, cola) during the day or at night, or smoking cigarettes before bed can interfere with your sleep. Simple things such as too much noise or sleeping in a bedroom that is too hot or too cold can make sleeping difficult. Shift work, jet lag, and eating or drinking alcohol just before bed also cause insomnia.

Medical problems such as heart failure, fibromyalgia, thyroid disease, depression, anxiety, or arthritis pain can cause insomnia. Medications such as bronchodilators (e.g., Ventolin), steroids, or some depression medications can disturb sleep.

### What's normal?

Most people need seven or eight hours of sleep at night to function well during the day. However, some people get by on six hours while others need 10 hours nightly.

### What should I do?

If insomnia is new for you, try some of the tips suggested below. If these don't work, see your family physician. After an interview and examination, you may receive advice or medication to improve your sleep.

### Drug-free treatments

Avoid daytime napping.

Train your body to sleep at night by picking a consistent time every night to go to bed. Do the same routine at night before bed. This conditions your body to prepare itself for sleep.

Some sleep therapists, however, suggest going to bed only when you feel tired. If you are unable to sleep after 15 to 20 minutes, get up from bed and do something relaxing. Return later when you are tired.

Use your bed and bedroom for sleep and sex only. Do not eat, do work, or watch television while you're in bed.

Relaxation methods can work well for some people. I often suggest a muscle tensing-relaxing activity. While lying in bed, tense up a muscle and then relax it. Start with your toes and slowly work upwards, each time tensing a new muscle. For example, start with your toes then progress to ankles, calf muscles, thigh muscles, buttocks, groin, abdomen, chest, shoulders, arms, hands, neck, head and face muscles. Once you get to the head, start working your way back down towards your toes.

Listening to relaxing music or nature sounds can be helpful. Some people have also used breathing exercises, meditation, or hypnosis to help them sleep.

Do not consume caffeine products (tea, coffee, cola, chocolate) or smoke cigarettes within four to six hours of bedtime. Don't use alcohol to help you sleep, alcohol can actually decrease the quality of your sleep. Sleep in a dark, quiet, comfortable room. Use earplugs if needed. (see Insomnia page 29.)

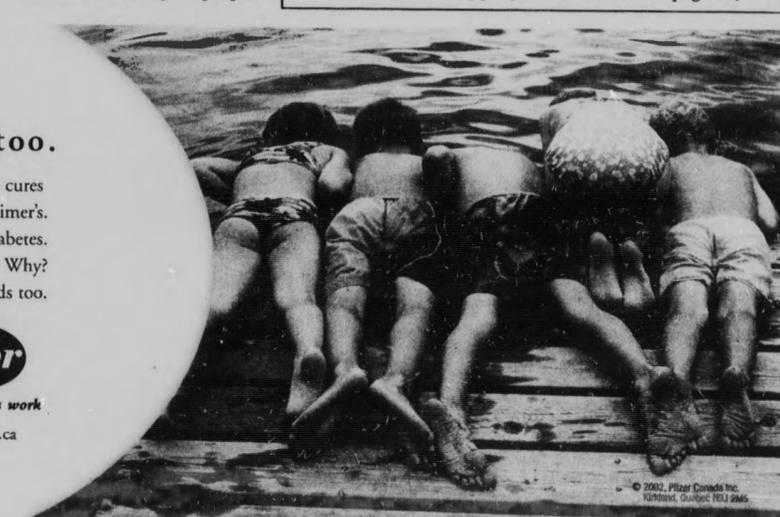
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## Traditional medicines and spirituality focus of gathering

By Heather Andrews Miller  
Windspeaker Contributor

NEKANEET, Sask.

First Nations spirituality, traditional medicines and healing practices will be explored and shared on Nekaneet First Nation this month, as the community hosts its third annual First Nations International Healing and Medicines Gathering.

The gathering, held this year from Aug. 19 to 22, is co-sponsored by the First Nation and the Federation of Saskatchewan Indian Nations.

"The gathering focuses on traditional ceremonies, to help people get back in touch with their culture, or sometimes to learn about it first hand," said Nekaneet Chief Larry Oakes. But healing and teaching are a big part of the activities too.

"We feature new methods and discoveries from other coun-

*"We hope our First Nations peoples and our international and non-Aboriginal guests will be richly rewarded by observing and participating in the various ceremonial and healing venues and the social activities offered during this event."*

—Nekaneet Chief Larry Oakes

tries: For example, a Kenyan group, which is doing great work with cancer, and another group, which is making promising progress with treating diabetes," he said. Other indigenous cultures have similar time-honored treatments to deal with illnesses and injuries, as well there are those practiced by the First Nations of the Americas.

The gathering will feature holistic and traditional healing beliefs and methods of the Cree, Dene, Salteaux, Dakota and Assiniboine cultures.

"One reason why people are looking to alternatives is be-

cause over time our bodies have developed a resistance or immunity to the medicines in use today," Oakes said. Expanding our knowledge of healing will give us new options. He suggests that not only is physical healing facilitated, but emotional scars such as those suffered in residential schools can be eased by participating in the event as well.

As chief of the Nekaneet First Nation, Oakes invites everyone, regardless of financial ability to pay, to join the four-day event. There will be daily sweat lodge ceremonies preceded by pipe ceremonies, and lots of Elders

will be present, each versed in different areas of expertise and experience. "We are committed to a life-long responsibility to maintain the ceremonies, and to help as many as possible. We feel this has been handed to us and we will carry it on," he said. Elders will also talk about the spiritual-connection to the animals and to nature in general. "There is an emphasis to preserve the environment, to keep it for future generations," he said. The adults have to keep conservation as a focus and teach the children to carry it on. The belief that there is a connection between the animals and the environment, and that the physical world is a part of culture and of the ceremonies is a common thread in Aboriginal culture, he added.

Oakes said no effort has been spared in providing everyone the opportunity to enjoy a positive and meaningful experience.

"We are pleased to share these traditions and customs with all who attend this gathering. We hope our First Nations peoples and our international and non-Aboriginal guests will be richly rewarded by observing and participating in the various ceremonial and healing venues and the social activities offered during this event."

An interpretive tent will welcome visitors after the noon meal, and Elders, guests and ceremonial leaders will lead activities in the three main venues, which focus on ceremonial, healing and medicine-related topics. All activities during the gathering will be strongly oriented to Indigenous treatment, culture and spirituality, Oakes said.

Nekaneet First Nation is located about three hours west of Moose Jaw, just off the Trans-Canada Highway. For more information about the gathering, call (306) 662-7191.

## Aboriginal people speak out on health issues

Elders, traditional healers, Aboriginal health care professionals and community representatives met with federal and provincial government representatives to talk about the future of health care for Aboriginal people at a forum held in Ottawa on June 26.

Dialogue on Aboriginal Health: Sharing our Challenges and Successes was hosted by the Commission for the Future of Health Care in Canada and the National Aboriginal Health Organization (NAHO) to give Aboriginal people a chance to discuss successes in the provision of health care in their communities, as well as the challenges and opportunities that lie ahead.

The forum dealt with health care for four Aboriginal groups—First Nations, Inuit, Métis and urban Aboriginal people. Panel presentations and small group discussions were held throughout the day, with the moderator for each group summarizing those discussions,

and making a presentation to Roy Romanow at the end of the day.

The former Saskatchewan premier is heading up the federal commission conducting a review of Canada's health care system. Romanow will be issuing a final report in November with recommendations on how Canada's health system can be sustained and improved.

The Aboriginal health forum was held as part of the commission's ongoing "national dialogue" consultation process.

One of the recommendations that came out of the Aboriginal health forum was a need for long term stable funding for health-related programs.

According to NAHO executive director Richard Jock, the current funding situation for Aboriginal health-related organizations sees funding coming mainly in the form of short-term, year by year funds, and much of this funding is awarded on a competitive basis,

and for specific types of programming.

"So what this makes for is a very complicated set of funding proposals which then require significant amounts of administration, recording, etc. And complexities also arise from having different sources as well as provincial sources. So it becomes a real quagmire with numbers of agencies and funds and different criteria, styles of reporting, etc., that people have to carry out in order to try to achieve their health goals. So it is very complex, and driven really by what the funding opportunities are rather than what are the needs in the community," he explained.

Another recommendation coming out of the forum was that sufficient resources are needed to increase public understanding of the uniqueness of Aboriginal cultures.

This is needed, said Jock, so people understand that on-reserve First Nations, off-reserve

First Nations, Métis and Inuit people all have "not only differing cultures, but differing forms and entitlements to access to the health care system."

"I think it really relates to the fact that there really does need to be an understanding that there are different and distinct Aboriginal cultures across the country, and that health policy and decisions on health really cannot be overlaid in a broad brush approach. So understanding that there is a difference between Métis people and First Nations people, off-reserve and on-reserve people, and Inuit. And you often see that people say, 'Well, Aboriginal people get their health care provided by the federal government.' Well, it's not true, and it's not true to the same degree for all groups. So understanding what those differences are, and what the differences in history and so on are, will be a key to better public policy in understanding what works," he said.

Other recommendations coming out of the forum included a need for putting more emphasis on getting Aboriginal people into health careers. There also needs to be a recognition and acceptance of the federal role and responsibility to ensure all Aboriginal health care needs are met, regardless of geographic location.

The need for a process for meaningful Aboriginal participation in developing health policy, and a need for strategies for caring for the well-being of the environment were also highlighted in the recommendations, as were the need for technology, infrastructure and capacity development, and an increased recognition and use of traditional practices.

While the recommendations coming out of the forum were presented orally to Commissioner Romanow, a formal written report is also being drafted, and will be given to the commission.



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www.nativewellness.com

# Focus and drive motivate student

By Eldon Henderson  
Windspeaker Contributor

VICTORIA



Dawn Cheecham

Growing up in northern Saskatchewan has its challenges and rewards for post-secondary students attending universities across this country. One of these students is 23-year-old Dawn Cheecham from Clearwater River Dene Nation, the daughter of Chief Roy Cheecham and Delores Cheecham.

After high school in 1997 in her community of La Loche, her dream was to enter law school. From there she earned a Bachelor of Arts degree from the University of Saskatchewan and was soon accepted into the university's Native law program.

"Adjusting to my first year of university was challenging because I grew up in a fairly remote community in northern Saskatchewan, said Dawn. "Most of the school population was approximately 98 per cent Aboriginal versus almost being the only Aboriginal women in most of my undergrad classes. All that said, I would recommend the Native law program to any Aboriginal person. Not only do you learn the required tools that will guide one through law school, but also getting the opportunity to meet other Aboriginal people from across Canada. Eventually, some of these students become part of one's support system, which becomes an enriching experience."

Today, Dawn finds herself completing half her third year at the University of Victoria, faculty of law summer program. This program will help her complete her law degree sooner than she anticipated. Dawn will be back this fall to complete the rest of her third year law degree requirements by the end of December.

Dawn maintains an excellent academic record with a lot of studying and staying focused on her goals.

She received the Lieutenant Governor's Award of Excellence in 1992, 1994, 1996 and 1997, as

well as the Lieutenant Governor's Student Award in 1993 and 1997.

In 1997, she also received the Saskatchewan General Proficiency Award, the SaskPower Northern Enterprise Fund Scholarship, Foundation for the Advancement of Aboriginal Youth Scholarship and the Gabriel Dumont Institute Bursary.

In 1999, Dawn was awarded the Cogema Delta Catalytic Co. Scholarship for Northern Residents. She received the Department of Justice Canada Bursary for the Legal Studies Program for Aboriginal Peoples in 2000 and 2001. She is also a member of the Golden Key National Honour Society that recognizes academic excellence.

There are many rewards for an Aboriginal student who sets his or her priorities and goals.

"The scholarships and bursaries I received throughout my years of education were invaluable," said Dawn. "In a time when increased enrollment and tuition fees continue reaching new heights, any amount of financial assistance goes a long way. There was one particular scholarship that is important to me. The SaskPower Northern Spirit Scholarship deserves great appreciation. They can certainly take credit for putting the first Dene woman from Clearwater River Dene Nation through law school. In addition, due to the competitive nature of scholarships, I am always grateful to have been chosen as a recipient."

# 8-Ball for Joe



The Ab-N-Originals take the tourney. Joe Big Plume holds the cheque.

(Continued from page 23.)

The winning team, comprised of Sonny Littlelight, John Daniels, Kevin and Robert Cardinal, Al Johnson and Leon Trudeau, walked off with \$1,700, while second was worth \$1,100 and third, to Cody's little Kahunas, earned them \$700.

Next year, according to Littlelight, the teams and singles will likely have a larger pay-out as it is based on the number of entries and this year's tournament was not

completely full.

"Still," said Littlelight, "the feedback on the tournament was very positive and most players assured me that they would come back again. Everyone claimed to be happy with the prizes and money." As it was, beautifully embroidered jackets and vests were presented to all first and second place finishers.

In the Scotch Doubles, Lawrence Campeau and Tina Roasting from Hobbema beat out John Pipestem Sr. and Mary

Rayner, while Jana Smallboy from Hobbema bested Mary Rayner to win the Ladies. As for the Men's singles, Jim Ward of Edmonton outplayed one of his fellow team members, Sandy Chalifoux, to take that category. The only remaining category, which featured the premiere players, was the Masters, which was won by Russ McKay from Saskatchewan. He ground it out with Dave Meguinis from Tsuu T'ina in a tough battle to the finish.



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# Feed them well and put them to bed

By Carmen Pauls  
Windspeaker Contributor

LAC LA RONGE, Sask.

A new training video commissioned by the La Ronge Motor Hotel is not intended solely for teaching the basics

of serving food and beverages in a restaurant, said hotel manager Clarence Neault. It is also intended to show these front-line service workers how they deserve to be treated—with respect.

This project, like an earlier one aimed at hotel housekeep-

ing staff, was prompted into production by Neault's outrage at the condescending attitudes of other service worker training videos. The one that angered him the most had housekeepers "depicted as people who daydream at the foot of the bed... about, I hate

to say it, candlebra [lit] romantic dinners," he said.

It is what motivated him to produce videos applicable to real-life job skills and treating hotel workers just like welders and plumbers.

"You don't see welders falling asleep (on-screen) halfway through their training videos."

The housekeeping video has already found a ready market in the hospitality industry, and Neault is certain that the second one—and any that follow—will follow in its footsteps.

"There's a gap," he said. "There's so many manager-oriented resources and videos, and so many occupational health and safety skill set videos, but a big gap in front-line [service worker] training."

Neault's willingness to tackle that gap is something Diane Cohoon is eager to encourage. As manager of training for the Saskatchewan Tourism Education Council (STEC), which helped market the motor hotel's first video, Cohoon has seen how eagerly the industry has responded to the concept of a high quality, visually-oriented teaching tool for their front-line staff.

Plus, as a journeyman food and beverage server herself, as well as technical expert for the current video production, she knows why the industry has reacted this way. People learn from watching others do it.

"The ability to let people see

how a task should be done has exceptional value," not only for the trainee, but for the employer and the tourism industry as a whole, Cohoon said.

"In terms of tourism, if you can't put people to bed well, how do you build an industry? Those are the first, basic needs of every person who comes here.... If you're going to develop exemplary skills, you need very good training tools."

It is in the making of such tools that video director Jack Walton's skills come to the fore. The first video was produced by a team from the University of Saskatchewan. Neault has placed his latest project in the hands of Walton and his team from Missinipi Broadcasting's video and TV unit, Y'utthe Askiy Productions.

Walton's task is to create a video of approximately 10 to 15 minutes in length that takes a new trainee through all the steps of serving a hotel breakfast, from personal hygiene and table prep to customer service and the proper handling of food and drinks. From beginning to end.

"It's not about being artistic. It's about being very functional, so that the information's clear and concise for the new trainee," Walton said. "It has to be transportable, so that any restaurant anywhere could use it as a very basic training tool."

## Insomnia cures

(Continued from page 25.)

Exercising regularly during the day may improve your ability to sleep at night. Exercising within a couple hours of bedtime may make sleep more difficult. Avoid eating big meals close to bedtime. However, a light snack (e.g., warm milk) may help sleep.

### Medications

Melatonin has become a popular remedy for insomnia. This hormone may help cause sleepiness. So far, melatonin has been studied in people with insomnia from jet lag or shift work. Long-term safety is not yet proven.

Your doctor may also prescribe short term sleeping medications to help you sleep.

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

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



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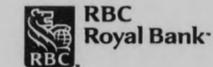
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Honoring the past, shaping the future

# Peigan Crafts celebrates 25 years

By Shari Narine  
Windspeaker Contributor

PEIGAN NATION, Alta.



A decision made 25 years ago to create employment on the Peigan Nation has resulted in the First Nations' name becoming synonymous with quality craftsmanship.

"As long as I can remember, there's always been a Peigan Crafts," said Waylon Yellow Horn, who recently began his position as manager for the band-owned company.

The chief and council of the day created Peigan Crafts Ltd. as a means to combat high unemployment on the reserve and to promote craftsmanship.

"From those humble beginnings it grew to what it is now," said Yellow Horn.

At its height in the mid-1980s, Peigan Crafts employed more than 60 full-time people, running three full production lines, producing 350 to 400 moccasins, mukluks, and mittens per day, and stocking a number of department stores, including the Bay.

For about five years, the operation of Peigan Crafts included Peigan Garments, which produced blue jeans and coveralls. But that arm closed its doors in the late 1980s.

Yellow Horn recalled that Indian and Northern Affairs Canada was so impressed with the market that Peigan Crafts had cornered and the skills it offered its members that the department helped start three other similar operations in Western Canada.

"It flooded the market," said Yellow Horn. "Our last major competitor closed last fall and only this Peigan Crafts has weathered the storm."

But weathering the storm has meant a severe reduction in full-time employees, markets and products produced.

Presently Peigan Crafts employs 11 people, with only one production line. Last year, the company had to turn down an order from Hong Kong for 10,000 moccasins.

SHARI NARINE  
Peigan Crafts Ltd. manager Waylon Yellow Horn stands in the production room showing off the special 25th anniversary edition moccasin.

"They wanted it in three weeks and given that amount of time, we couldn't meet the order," said Yellow Horn.

The company has 30 to 50 different band members involved doing beadwork.

"Each and everyone of our moccasins are unique in their beadwork. That's what sets us apart from the rest of the companies that produce moccasins."

Most product is done in cow leather, but sheep leather and moose hide are also popular. Leather, which is supplied from Ontario, can be dyed any color and while teal and purple moccasins have a market, it's still the traditional brown, grey and black that are the top sellers.

This year, to mark the 25th anniversary, special edition gold moccasins have been made available through special order.

In the winter, when orders increase, a second production line is put into operation. But using older equipment often means breakdowns and lost time.

It's with that in mind that Yellow Horn has approached INAC in hopes that the federal department will match band dollars and allow Peigan Crafts to up-

date its equipment and expand its operations.

While the Peigan Nation has agreed to contribute its equity portion, Peigan Crafts needs INAC's commitment before it can go to the bank for the rest of the financing.

For the marketing plan, Yellow Horn is hoping to access the services of the Canadian Executive Service Organization (CESO), which comprises retired professionals who do volunteer work with Third World countries and First Nations.

Peigan Crafts has a steady market in Alberta and British Columbia. Some product is shipped to Germany and Japan.

"The major markets for any consumer goods are Ontario and Quebec. We have no sales representation in Ontario or Quebec," said Yellow Horn. "Overseas, we have no representative to do aggressive marketing."

If the markets can be established, Yellow Horn has no doubt that Peigan Crafts can succeed in the numbers it once did.

"Our employees, they're artists when it comes right down to it," he said. "It's a piece of art—and it's also a shoe."

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# Manitoba Hydro recognized for employment equity efforts

By Cheryl Petten  
Windspeaker Staff Writer

Winnipeg

"We've implemented as a temporary special measure an opportunity for candidates who have the potential to be successful in our in-house training programs to, over the course of about a 10 month period, rotate through three different trades so as to gain a better understanding of what's involved in those areas."

—Dana Beljanic

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Responsibilities include assessing learning and development needs; maintaining portfolio, regional and community programmatic linkages; and leading and supporting regional and portfolio education initiatives and events. Under the guidance of the Project Advisory Committee, the Consultant will work with the regional Aboriginal Health Program Team and the Regional Learning and Development Department to achieve the learning and development plans.

Qualifications include a Bachelor's degree in Education and/or Aboriginal Studies, with a Master's degree preferred (an equivalent combination of education and experience may be considered). A degree in a related health profession would also be an asset. Experience working in and with Aboriginal communities is required, with five years' experience in an advanced practice or leadership role preferred. Five years' experience in education or a staff development role is also preferred, and organizational development experience within a healthcare environment would be an asset. Knowledge of and respect for the range of cultural perspectives within the Aboriginal Community are essential.

This position falls under the Exempt/Management Terms of Employment, and salary will be commensurate with qualifications and experience.

This three-year term position is a project funded by Alberta Health and Wellness Aboriginal Health Strategy Fund, partnering with the Calgary Health Region, and the Metis Seniors Society. The funding for this position is contingent on the position being filled by a qualified Aboriginal person.

For more information on this position please contact Brian Farewell by phone at 403-943-3468 or email [brian.farewell@calgaryhealthregion.ca](mailto:brian.farewell@calgaryhealthregion.ca). You may also call our toll free line at 1-877-713-5333 or visit our website at [www.calgaryhealthregion.ca](http://www.calgaryhealthregion.ca) for more information on this position and other opportunities.

Please send your resume, indicating competition number 02-2432, by 1600 hours on August 20, 2002 to: Calgary Health Region, Human Resources, Recruitment Services Centre, 10101 Southport Road SW, Calgary, Alberta T2W 3N2. Fax: (403) 943-1328 Email: [recruitment@calgaryhealthregion.ca](mailto:recruitment@calgaryhealthregion.ca).

We wish to express our appreciation to all applicants for their interest and effort in applying for this position and advise that only candidates selected for interviews will be contacted.

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It's been almost two decades since Manitoba Hydro put in place its first affirmative action policy, but by no means has the corporation grown complacent about its efforts to achieve a representative workforce.

The provincial Crown corporation, which currently employs more than 4,800 people across the province, is always coming up with new ways to try to meet its employment goals for the four designated groups targeted through its employment equity practices—women, people with disabilities, members of visible minorities, and Aboriginal people.

Currently, Aboriginal people make up 8.3 per cent of the Manitoba Hydro's workforce. In northern Manitoba, where there is a greater concentration of Aboriginal people, 27.4 per cent of the corporation's workforce are Aboriginal. The goal is to get the overall corporate representation of Aboriginal people up to 10 per cent by 2005, and up to 33 per cent in the north.

The employment equity efforts of the corporation were officially recognized recently, when Manitoba Hydro received the Vision Award given out by the labor program of Human Resources Development Canada. This is the second time Manitoba Hydro has received the award—the first one was in 1996—given out annually to organizations that demonstrate creativity and innovation in their employment equity efforts.

In its efforts to increase Aboriginal representation within its workforce, Manitoba Hydro has formed partnerships with Aboriginal organizations to determine the best ways for the corporation to attract and retain Aboriginal employees. A zero tolerance policy regarding workplace discrimination and harassment has also been put in place, and work has begun to develop an internal Web site describing Manitoba Hydro's Aboriginal relations and em-

ployment initiatives.

A review of in-house training programs has been done to identify any systemic barriers. Processes have been put in place to assist with hiring of Aboriginal candidates for local short-term employment opportunities. And an outreach process has been implemented to get information about employment or training opportunities out to the Aboriginal communities.

The corporation has also increased the value of the scholarships and bursaries it offers to Aboriginal candidates, as a way of encouraging them to stay in school, and work toward training for careers with Manitoba Hydro.

The provincial utility has also formed partnerships with post-secondary institutes, and initiated the formation of working groups to build the education and training capacities of northern communities. The corporation is working to develop career information tailored to an Aboriginal audience, and efforts are being made to market Manitoba Hydro as the employer of choice for Aboriginal people.

Efforts to attract more Aboriginal candidates for summer employment opportunities, and for co-op placements, internships, and part-time employment are also being made.

One of the initiatives the corporation really takes pride in is its special Aboriginal pre-employment training initiatives, said Dana Beljanic, manager of equity and employment services with Manitoba Hydro.

Those programs are designed to help Aboriginal candidates meet the requirements for entry into Manitoba Hydro's in-house

training programs.

Over the years, Manitoba Hydro has developed its own in-house training programs, a sort of apprenticeship system within the organization that trains employees, providing them with skills and knowledge that are specific to employment with an electrical utility.

"We've implemented as a temporary special measure an opportunity for candidates who have the potential to be successful in our in-house training programs to, over the course of about a 10-month period, rotate through three different trades so as to gain a better understanding of what's involved in those areas."

"And also to address any of the transitional things that might come up, in terms of maybe being away from home, impacting on your family, things of that nature. Some life skill questions that come into play when somebody's moving into the work environment for the first time. And also to allow for any necessary academic upgrading. So at the end of the pre-employment training, the objective is that the person then has the necessarily qualifications to then successfully move into our in-house training program. So in a sense, it's kind of like a bridging program."

While Manitoba Hydro has made great strides in its attempts to hire more Aboriginal people, Beljanic admitted that Aboriginal representation isn't spread out among all levels of the corporation.

"There should be diversity across all areas of the organization, and we're not there yet. And we are working towards that," she said.

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# Good relations

By Cheryl Petten  
Windspeaker Staff Writer

OTTAWA

While more and more businesses across the country are beginning to realize the importance of increasing the numbers of Aboriginal people they employ, they are also realizing that employment equity efforts should be only one part of a broader approach to developing good corporate Aboriginal relations.

Stelios Loizides is a senior research associate with the Conference Board of Canada. Loizides also manages the conference board's Aboriginal economic development program, the Council on Corporate/Aboriginal Relations, and the Community Economic Development Forum.

Businesses in all sectors and all parts of the country are increasingly becoming aware that not only does developing a good relationship with Aboriginal communities make for good corporate citizenship, it also makes business sense, whether companies are looking at Aboriginal communities as potential customers or potential employees, he said.

"If you are a bank, for example, there is a large Aboriginal community out there. With enough economic clout, they could become your potential customers, as individuals or as business customers. So that's one example. But even in the case of companies who don't see Aboriginal people as their customers, like for example, the resource companies. They recognize that a large proportion of their labor force will come from the Aboriginal

community. Especially if they are located in an area where there is a higher proportion of Aboriginal people in the population."

The efforts of corporate Canada to develop good relations with Aboriginal people and help support Aboriginal employment and economic development have been focused on three main areas, Loizides said.

"One has to do with supporting educational institutions where there is a certain proportion of Aboriginal youth or people. So they have been supporting, and helping to train trades people or other areas that are specifically in demand in that region. So that's one way. The second way has to do with actually, through their career fairs and recruitment practices, companies going out to Aboriginal communities and Aboriginal communications, trying to recruit Aboriginal people. And the third way has been through corporate support for Aboriginal business development. Because they recognize that corporations will not have all the jobs that are needed. So they are helping build Aboriginal business capacity, through providing contracts, or even helping with business mentoring, to help build an Aboriginal business community."

While good corporate/Aboriginal relations makes fiscal sense, Loizides doesn't want to discount the importance of the other reason businesses have been putting increased emphasis on supporting Aboriginal employment and economic development—for ethical and moral reasons.

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November 4 - 8 Vancouver Aboriginal Friendship Centre

The training includes 30 hours of instruction, 2 facilitator's manuals, a traditional feast and a certificate of completion. Seating is limited to 12 participants per session. The tuition fees for these workshops are \$600.

Some of the topics we cover during the week include:

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- The role of a Medicine wheel facilitator
- The history of Aboriginal people since European contact
- Visualizations, how and when to use them
- Residential schools and their impact
- The story of Turtle Island
- The significance of the Eagle landing on the moon
- The legend of the White Buffalo Calf and our Sacred Pipe
- Explanation of the Sweat-lodge ceremony
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- What is an Elder?
- Sharing circles
- Sharing a traditional meal
- Offering Spirit plates
- Presentation of certificates

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## UNIVERSITY OF SASKATCHEWAN

### Women's and Gender Studies

The Department of Women's and Gender Studies at the University of Saskatchewan invites applications for the position of Head of the Department, a tenure-track position, at the rank of Associate Professor to begin on or before July 1, 2003. Review of candidates will begin October 30, 2002, and continue until a suitable candidate is identified. This position is subject to budgetary approval.

**Duties and Responsibilities:** Reporting to the Associate Dean (Humanities and Fine Arts), the incumbent will be responsible for the creative administration of the department's activities; working closely with cognate units; and developing ties with communities outside the academy. The incumbent will also be responsible for 6 credit units of interdisciplinary teaching at the undergraduate and/or graduate level each year, as well as graduate supervision. In addition, the incumbent should be able to teach an introductory course, although this may not be required during her/his term as Head.

**Required Qualifications:** Preference will be given to candidates having a background in the fine arts and/or humanities, with the expectation that the incumbent will actively participate in the cultural studies component of the Department's program. A PhD in the Arts or Humanities, or an MFA in music, drama, visual arts or performance is required; applicants must have demonstrated excellence in scholarship and teaching. The candidate should have expertise in women's and gender studies and one or more of the following areas: post-colonial studies (examining the intersection of nationalities/citizenship, race and sexual identities), critical studies of race and identities; international indigenous movements; Aboriginal issues; and Queer Theory. Knowledge of and research interests in information technologies is an asset. Applications should include a covering letter, curriculum vitae, teaching dossier, and a sample of scholarly or creative, artistic, performance-oriented work. Applicants should also arrange for three letters of reference to be submitted under separate cover.

All correspondence should be sent to **Dr. Pamela Downe, Acting Head, Department of Women's and Gender Studies, University of Saskatchewan, 9 Campus Dr., Saskatoon, SK S7N 5A5.**

**About the Department, the University of Saskatchewan, and the City of Saskatoon:** Formally established in 1996, the Department of Women's and Gender Studies is an interdisciplinary department consisting of four full-time faculty members. The department has strong teaching and research links with seven cognate departments (Art and Art History, Economics, English, History, Native Studies, Philosophy, and Sociology), and with the Women's Studies Research Unit. The Department has identified two areas of specialization: cultural studies, and body and health. The home page for the Department can be found at [www.usask.ca/wgst](http://www.usask.ca/wgst).

Founded in 1907, the University of Saskatchewan has established an impressive history of academic excellence that includes Rhodes Scholars and Nobel Prize Winners. It offers programs leading to 58 different degrees, diplomas, and certificates in over 100 areas and disciplines, as well as community education and professional development programs.

Saskatoon is centrally located in the province of Saskatchewan and is Saskatchewan's largest city with a population of 210,000 and growing. Situated on the banks of the South Saskatchewan River, with 120 hectares of riverbank parklands, Saskatoon is one of the sunniest cities in Canada. It was rated the number one city in Canada for air and water quality by Chatelaine magazine. Many festivals and special events are celebrated annually. Saskatoon is also home to a lively visual and literary arts community.

**Commitment to Employment Equity:** The University of Saskatchewan is strongly committed to diversity within its community. The University especially welcomes applications from Aboriginal persons, members from visible minorities, women, and persons with disabilities, and encourages members of designated groups to self-identify on their applications.

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# AMIPA to form national lobby

(Continued from page 17.)

Windspeaker was contacted before the meeting by several producers who told us they and their colleagues feel they're being marginalized and not taken seriously by the private and public bodies that make film and video production possible in Canada. They also said there was a considerable amount of anger and disappointment with the Aboriginal People's Television Network (APTN). Western producers, especially, feel they aren't getting their share of access to the Aboriginal television network.

Many point to APTN board members, some of whom are also film and television producers whose work appears on the network, and raise the issue of conflict of interest.

Windspeaker requested accreditation to attend the meeting well in advance. That request was rejected by the meeting organizers, who said the members would not feel free to speak their mind with the press in attendance.

The producers hope their organization can be built into a force as strong as the Canadian Independent Film Alliance, a powerful lobby group representing mainstream producers.

Telefilm Canada and the department of Canadian Heritage provided some money to pay for the organizational meeting.

"It was a very well attended meeting, very tense at times," said Tracey Jack. "But we all got on the same page."

Jack said AMIPA representatives plan to meet with the Heritage Canada standing committee in not too distant future.

Jordan Wheeler, a Saskatchewan-based AMIPA executive

*"APTN was spoken about, definitely. There were frustrations expressed. But it wasn't the focus of the meeting, in my mind. It wasn't why the meeting was called in the first place."*

—Jordan Wheeler

member, admitted there was some dissatisfaction within the group with APTN. But he said that was a minor problem when compared to others.

"APTN was spoken about, definitely. There were frustrations expressed," he said. "But it wasn't the focus of the meeting, in my mind. It wasn't why the meeting was called in the first place. In my mind the more pressing issues were changes that were already taking place with Telefilm policy, changes taking place with Heritage Canada in terms of Canadian content. The Broadcast Act is up for some changes. There's a Canadian Broadcasters Association task force. And there's never been a voice for Aboriginal people in the film, television and now new media industry to lobby for our interests when those decisions are being made that affect our livelihood."

More than 100 Aboriginal professionals are making their living at film and video production in Canada, he said, yet Aboriginal people always seem to be pushed to the margins of the business. "We've been there for a long time. Some people underestimate how long. Look at all the westerns that Hollywood did. They depended on Indians way back then," he said, laughing.

He said the main problem is that Aboriginal artists aren't getting their fair per capita share of the funding. He admitted that carving out that share will take awhile.

Wheeler also said that northern filmmakers who produce work in their traditional language have a better chance of getting funded the way things are set up right now. That means southern producers who lost their language through no fault of their own are left out in the cold.

"The language component for money from Telefilm pretty well meant that most of the southern producers couldn't access because most of the southern producers don't have their language—unfortunately they don't have their language," he explained. "It's difficult to do a show in a language because of that and also you need people that really do know the language and there aren't that many in terms of the actors and the writers and all the people involved. I think the Mohawks deserve their own shows, as do the Crees, the Mi'kmaq and everybody else. But we also need to access the larger audience and unfortunately or fortunately, the English language is the common denominator."

## The University of British Columbia Director, Institute for Aboriginal Health

The University of British Columbia invites applications for the position of Director, Institute for Aboriginal Health (IAH). Applicants must have a Ph.D. or equivalent in social sciences; experience in Aboriginal health research; administrative experience; and demonstrated skills in disseminating research results. The Director will lead the Institute to foster a support network for Aboriginal health workers in communities, and to perform and advocate an evidence-based approach in health research that will meet the needs of Aboriginal people for improved information. The Director of the Institute reports to the Principal, College of Health Disciplines and the Director, First Nations House of Learning.

The overall mission of the Institute for Aboriginal Health is to integrate educational, outreach and research efforts with community concerns and learning, built on recommendations from community contact and consultation. We seek applicants who have successful work experience with First Nations students, organizations and communities.

This is a part-time position that will be filled by an individual with an appointment in an appropriate Faculty. For an external appointee a tenured faculty appointment may be arranged within an appropriate department. The appointment is for a five-year term, which may be renewed.

The position profile is available on request from the address below. Letters of application or nomination, including the names of three referees (who will not be approached without prior agreement of the candidate) and a current curriculum vitae, should be sent to the Principal, College of Health Disciplines, University of British Columbia, Room 400-2194 Health Sciences Mall, Vancouver, B.C. V6T 1Z3, by fax to (604) 822-2495, or by email to [mdunn@interchange.ubc.ca](mailto:mdunn@interchange.ubc.ca). Applications and nominations will be received until July 31, 2002 or until the position is filled.

UBC hires on the basis of merit and is committed to employment equity. We encourage all qualified persons to apply; however, Canadians and permanent residents of Canada will be given priority. Preference will be given to people of Aboriginal ancestry.

The term First Nations is meant to be inclusive, and refers to all people of Aboriginal ancestry.

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**Foster Care Placement Support Worker** to ensure that children's placements are successful for the children and families, so that children can succeed! Ideal for someone with diploma/degree in a related field and experience with child welfare.

**Family Aid Workers and Youth Workers.** These positions work with children, youth and/or families to help create positive change. Those individuals who are able to act as Aboriginal role models, especially for young boys and youth will have an advantage in our screening process.

Please indicate which position(s) you are interested in and send your resume, cover letter and clear Criminal Record and CWIS checks as soon as possible to:

**Ben Call Robe Society Attn: Laura Vinson**  
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Visit our Website: <http://www.firstpeoplescanada.com>

# Lincoln Alexander award presented to Métis lawyer

(Continued from page 11.)

"The creation of the Lincoln Alexander award, which is a recognition, I gather, of people who use the law as a benefit to the community rather than feed the corporate machine. This is the first time they've done it. It's a recognition of the work Lincoln Alexander himself did."

The lawyer has mercilessly hammered the Ontario government for its position on Métis rights issues over the last couple of years. So she was in for another surprise after she received the award.

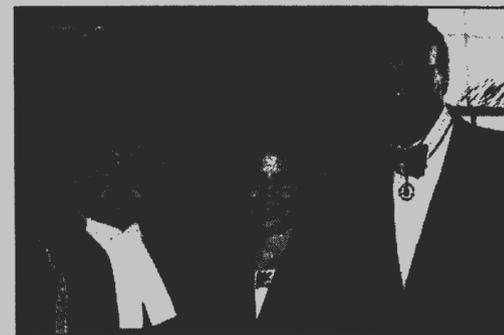
"I actually got a letter of congratulations from [Ontario Premier] Ernie Eves, which was quite a shock," she said.

She was asked if the creation of this award might help to inject a little sunlight into the stuffy corridors of establish-

ment power, if social activism would now be recognized as respectable.

"I'm not sure whether the great hallowed halls of Bay Street are ever going to want that recognized. But maybe they can't fight it anymore. I think things like the Charter and the influence that section 35 has had, those sorts of things are having a huge effect across the country now. It's law now. Before they could ignore it. Now they can't. Maybe we've just brought them kicking and screaming to the point where they will grudgingly acknowledge that other people are using the law in a way that's helpful," she said.

Teillet said her connection to Louis Riel is something that many Canadians find surprising.



(Left to right) Law society treasurer Vern Krishna with award recipient Jean Teillet and Lincoln Alexander, in whose honor the award was established.

"You know what I think is really interesting is that people are amazed that there are any Riels

Batoche and hanging Riel that somehow that event a) obliterated the rest of his family and b) obliterated all the Métis people, that somehow they all died that day. So people are astonished when they find out that Riel's out there still," she said.

"To me, I feel that we've been left, as I got it from my Uncle Roger, a legacy. It's important for us to work for the rights of our people and to carry on the fight. So I take it very seriously that I am a Riel and it's a responsibility and he's obviously somebody I very much admire. He had his ups and downs, but for the most part he was a man of great integrity and he fought for what he believed in and he fought very hard to effect change without using violence. He did resort to that in the end, but so did Nelson Mandela."

# Resolution seems impossible, but there is hope

(Continued from page 4.)

fairness without regard to the religion or language spoken by claimants, but with due regard to the principle that equity requires a balancing of interests in a supremely humanistic manner.

In 1879, Nez Perce chief Joseph said: "If the white man wants to live in peace with the Indian he can live in peace.... Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were

made by the same Great Spirit Chief. They are all brothers. The earth is the mother of all people, and all people should have equal rights upon it.... Let me be a free man—free to travel, free to stop, free to work, free to trade, where

I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself—and I will obey every law, or submit to the penalty". Isn't this a recipe for peace in

Kanaan?  
Jack Forbes, *Powhatan-Delaware*, is a historian, social critic, and poet, covering issues of international and inter-ethnic relations for 45 years. See <://cougar.ucdavis.edu/nas/faculty.html>

## Community Mental Health Therapist

**LOCATION:** Onion Lake First Nations community of 2,800 residents is situated on the Alberta and Saskatchewan border fifty kilometers north of Lloydminster, Canada's only Border City. Onion Lake has a rich history being a focal point of many history-making events such as the signing of Treaty 6 in nearby Fort Pitt and the establishment of a Hudson Bay trading post, and is in close proximity to recreational, cultural activities.

**POSITION:** Onion Lake Community Healing & Wellness Program is offering a unique, exciting opportunity in establishing a family healing/therapy program based on a holistic treatment model. This program is a combined approach of western therapeutic and Aboriginal cultural perspectives. It is a multi-disciplinary approach that involves the human services agencies in the community. Its final goal is to provide an alternative to incarceration component to the treatment program. Extensive training is to be provided in this model.

**QUALIFICATIONS:** Masters in Social Work or Psychology (PhD preferred). Experience in providing individual, group and family therapy. Knowledgeable and sensitive to First Nation issues with an understanding of the dynamics of intergenerational effects of abuse, Residential School and its impacts.

**BENEFITS:** Salary range from \$65,000 to \$80,000 with an excellent comprehensive benefits package that includes medical/dental, a 4-6 week vacation package and extensive training in the treatment model.

Closing date is August 31, 2002.

For further details visit  
<http://biznet.maximizor.com/onionlakewellness/>

Please forward resumes to **Tom Martens** at [tomymartens@telus.net](mailto:tomymartens@telus.net) or to **Martens and Associates**, 8621 - 161A Street, Surrey, B.C. V4N 2E8

## Faculty of Education On-Campus Coordinator (NITEP)

The Native Indian Teacher Education Program (NITEP) of the Faculty of Education at U.B.C. is seeking an On-Campus Coordinator for its program. The duties are primarily to: guide the professional development of the NITEP students, assist in program planning and registration, conduct seminars, coordinate center activities, manage the On-Campus Coordinator budget and facilitate relationships between NITEP, the First Nation House of Learning and community groups.

**Qualifications:** A valid Teaching Certificate, Master's degree preferred, plus minimum two years' related experience or an equivalent combination of experience and education, experience working with First Nations people, understanding of First Nations cultures and issues, ability to plan and facilitate workshops, seminars and meetings, effective oral and written communication, public speaking, interpersonal, administrative and organizational skills, ability to work both independently and within a team environment, ability to travel, valid BC driver's license and vehicle an asset.

Please send letter of application and curriculum vitae with a list of three references by August 2, 2002:

**Yvonne McLeod, Director**  
Native Indian Teacher Education Program  
Faculty of Education  
University of British Columbia  
1985 West Mall  
Vancouver, B.C. Canada V6T 1Z2

We encourage all qualified people to apply; however, preference will be given to people of Aboriginal ancestry. Only those selected for an interview will be contacted. For further information please contact (604) 822-5238.

## Agreement soon

A new relationship is on the horizon for Anishinabek First Nations and Canada through the signing of an Agreement in Principle (AIP) on Education self-government.

Chief negotiators from the participating First Nations set the ground work with the AIP for a final agreement which will allow First Nations to execute administrative and legislative jurisdiction over primary, elementary and secondary education for on-reserve school children.

"Today was a long time coming. It has been almost 30 years since the National Indian Brotherhood policy paper, Indian Control of Indian Education, firmly laid out the principles of parental involvement and local control as the basis of First Nations jurisdiction over education," said Vernon Roote, Anishinabek Nation grand council chief.

Head negotiator for the Anishinabek First Nation, Merle Pegahmagabow, is looking forward to getting down to the business of creating an Anishinabek education system. "The main purpose of the AIP is to set out what we will be negotiating in the final agreement stage and we look forward to developing our education system with the involvement of our community members and Anishinabek education experts."

The final agreement will make it easier for participating First Nations to decide their own future in regards to culturally important services and programs through their own institutions and laws.

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