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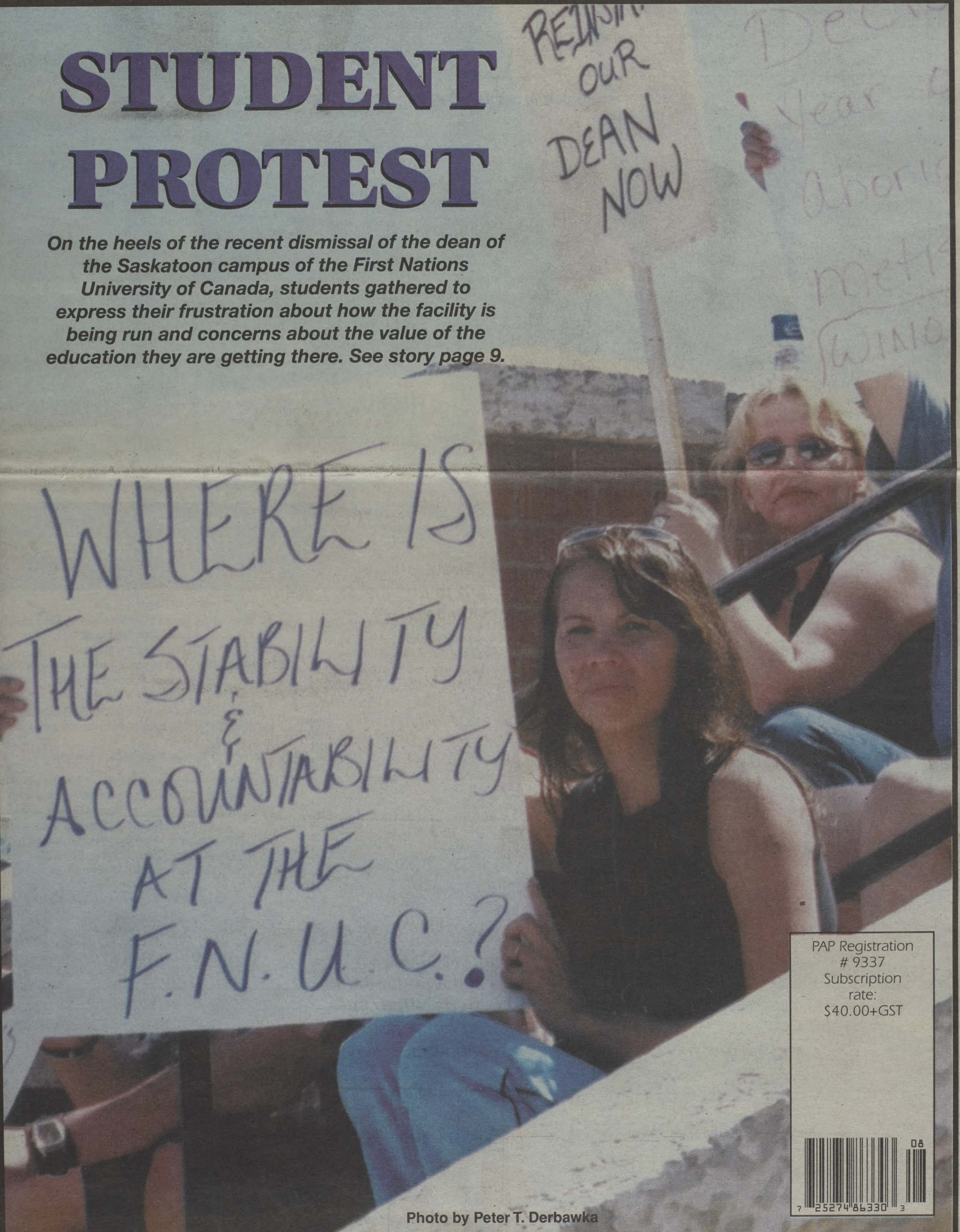
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STUDENT PROTEST

On the heels of the recent dismissal of the dean of the Saskatoon campus of the First Nations University of Canada, students gathered to express their frustration about how the facility is being run and concerns about the value of the education they are getting there. See story page 9.



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The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold two public hearings on applications by General Electric Canada, Toronto, Ontario for the renewal of the operating licences for two nuclear fuel fabrication facilities. The facilities are located in Toronto and Peterborough, Ontario. The hearings will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **September 14, 2005**, and **December 1, 2005**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by October 31, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2005-H-13, or contact:

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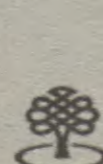
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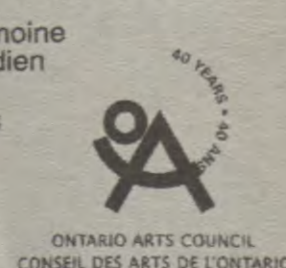


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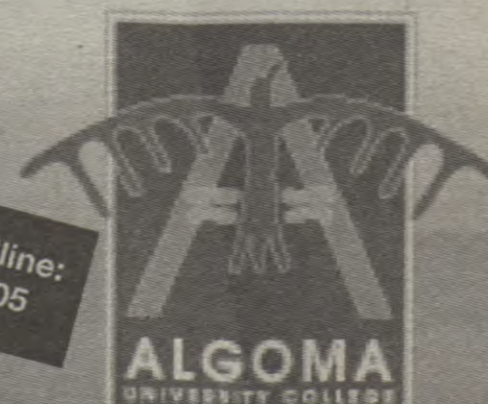
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Features**Are the chiefs being squeezed out? 8**

The Assembly of First Nations has been challenged to do things differently to allow more input from the chiefs in assembly. National Chief Phil Fontaine and his executive were taken to task at the organization's annual general assembly held in Yellowknife in July.

Jewish leader promises to do better 8

When Ed Morgan, national president of the Canadian Jewish Congress, addressed the Assembly of First Nations' 26th annual general meeting in Yellowknife on July 7, the country was awaiting the fate of a former national chief charged with promoting hatred against Jewish people.

Keep PM's feet to the fire 10

'Keep those cards and letters coming.' Well, that's the old line, but the Assembly of First Nations national chief is putting a new twist on the old phrase. He wants Canadians to send postcards to the Prime Minister to hold Paul Martin's feet to fire to keep the promises he's made to First Nations.

Event raises money for education 16

Celebrating the accomplishments of two great Aboriginal runners is an annual event in Winnipeg. It's the third year for the Joe Keeper—Angela Chalmers Celebration Run, a race that just keeps getting better with time.

Departments**[rants and raves] 5**

Grassroots input into the Assembly of First Nations? What will they think of next. It wasn't that long ago when former national chief Matthew Coon Come talked about a one Indian one vote election system for the Assembly of First Nations, and we remember what happened to him when he did.

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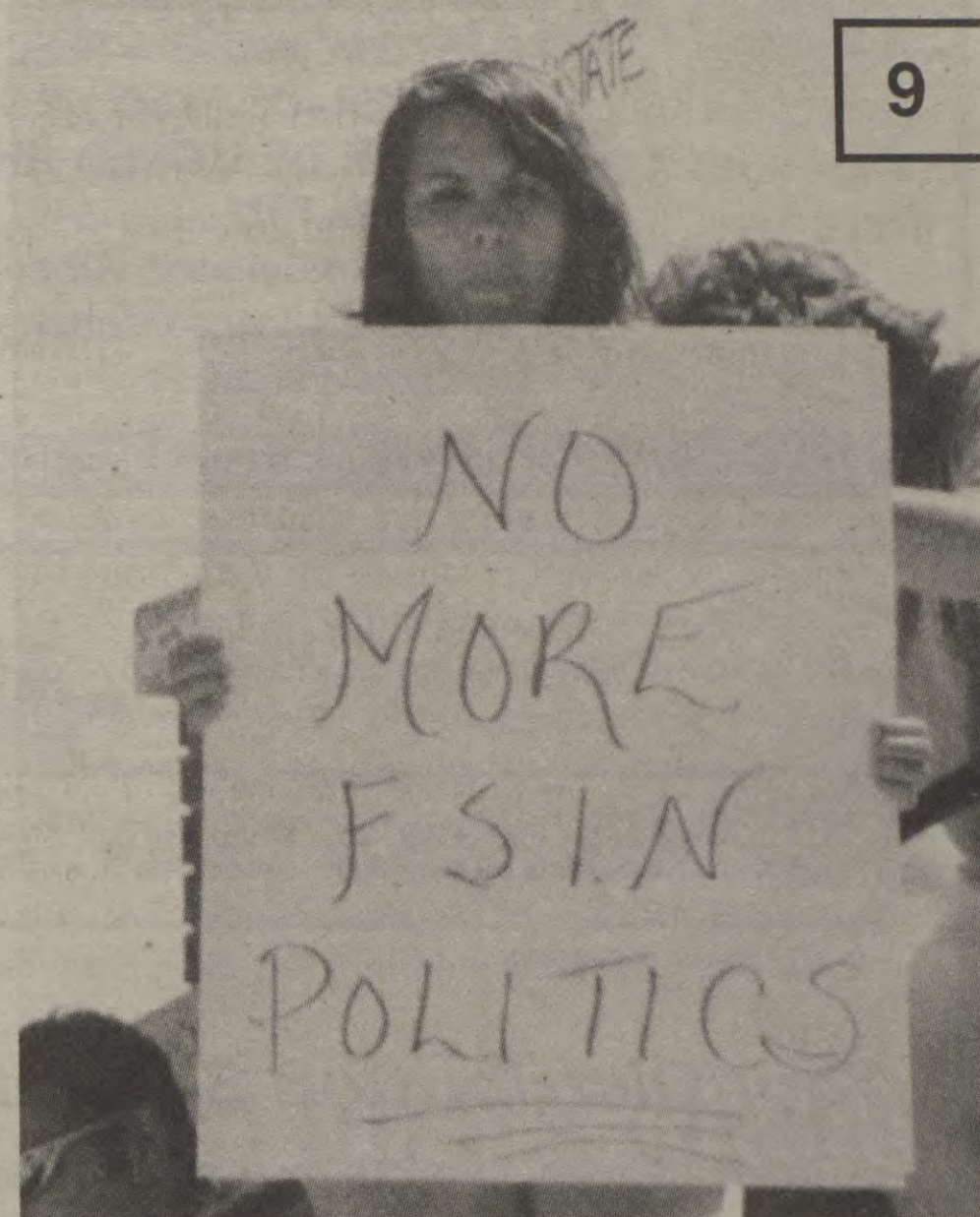
Events in Indian Country for August and beyond.

[strictly speaking] 15

Drew Hayden Taylor tells us that according to some, Native people aren't a visible minority; Law columnist Tuma Young is taking a short break from writing as he is in training in Quebec; and Inuit commentator Zebedee Nungak wonders what they were thinking about.

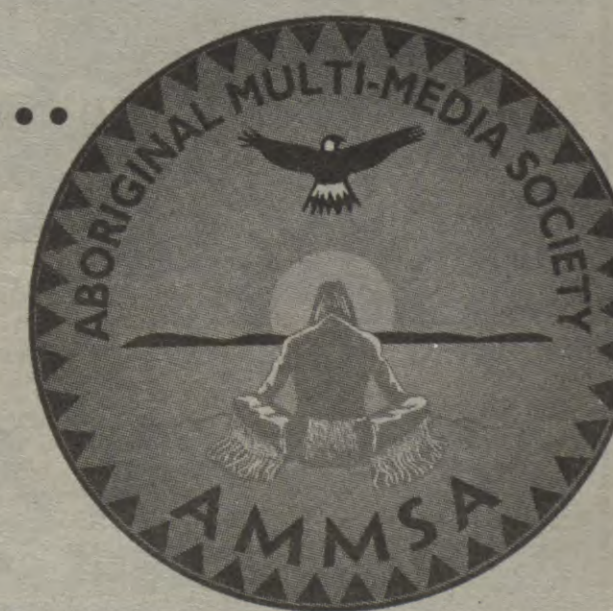
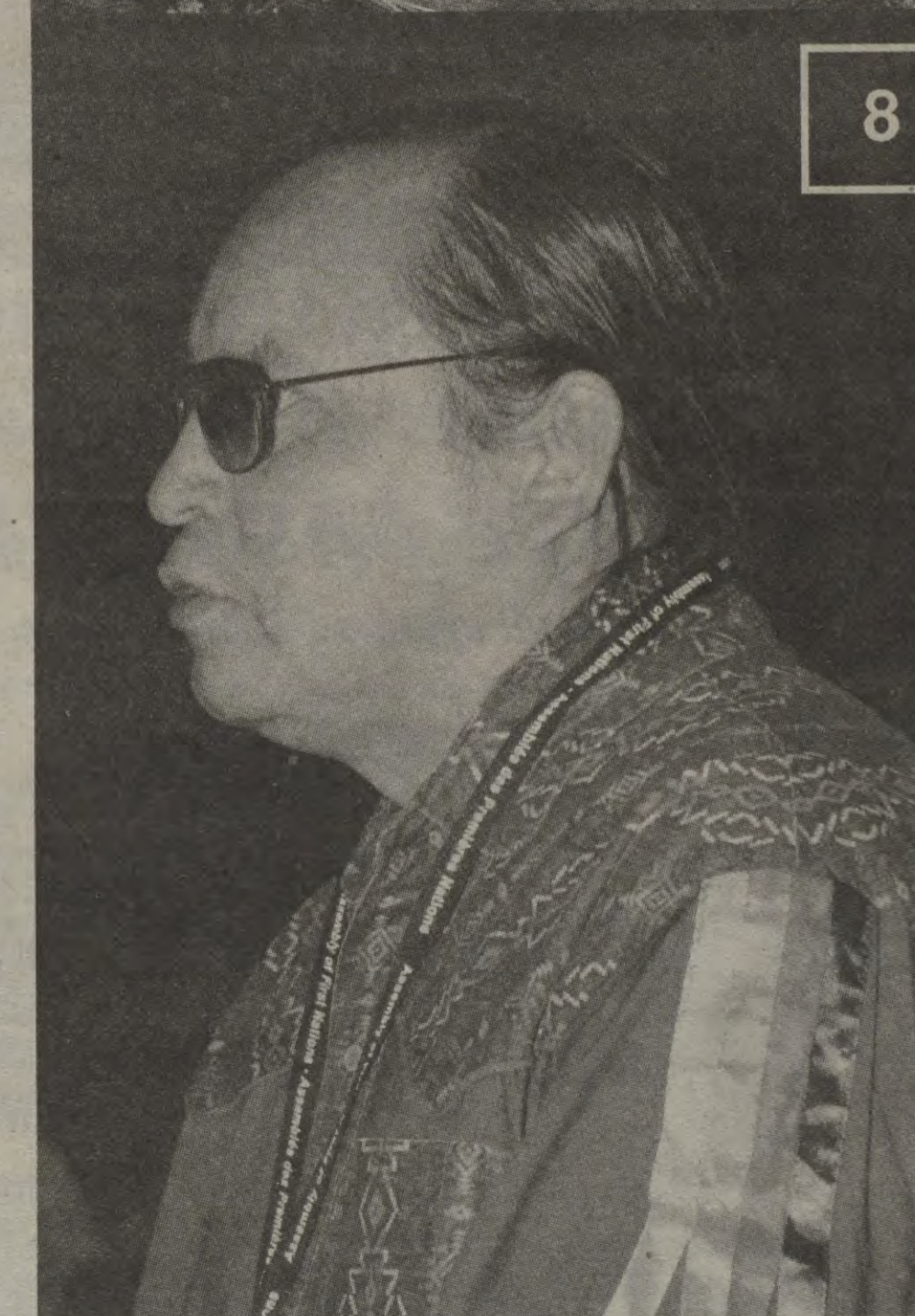
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From grandmother to daughter to grand-daughter, so goes the artistic legacy of one renowned Inuit family. Napachie Pootoogook is the daughter, whose drawing ability captured the imaginations of the southern people and bolstered the history of the northern residents through her art. Her mother Pitseola and her daughter Annie have contributed to that legacy in their own wonderful ways.



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8



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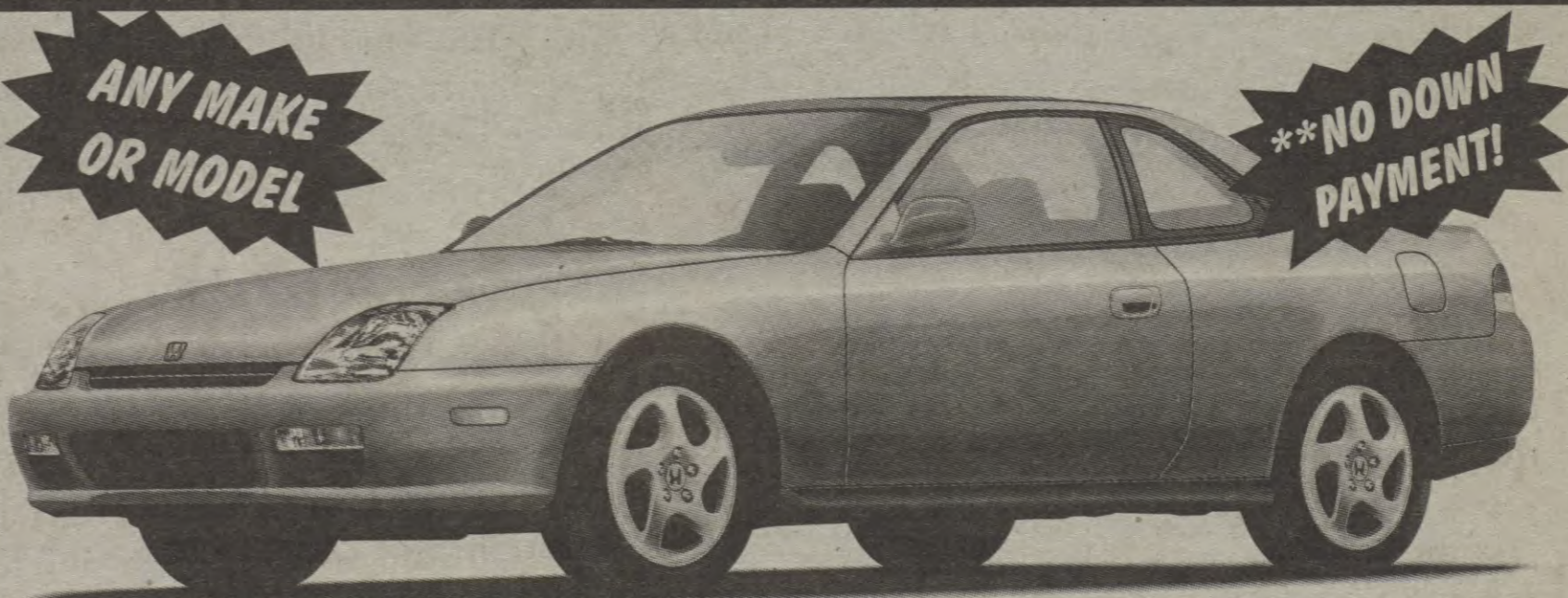
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You've been invited

It looks like the national chief of the Assembly of First Nations (AFN) wants grassroots First Nations citizens to attend a special assembly that will be held at an as yet undisclosed location at a date in November or December that has not yet been firmed up.

Phil Fontaine made this announcement during his closing remarks at the AFN annual general meeting in Yellowknife on July 7.

"We will convene a special gathering on [AFN] renewal. It's going to be a constituent assembly. We will call on all the chiefs in this country, together with our citizens, to join us in this special assembly to talk about our organization," he told the chiefs. "How to make our organization more effective, more inclusive, to make it a true national force for change, to make it even more effective than it's been. This is an important gathering. We hear at every one of our assemblies, as at this one, that we can do better, that we can be better organized. And we, in fact, can do better. We, in fact, can be better organized. This special assembly will be designed to make sure that this organization becomes as you want it—an organization that truly belongs to all of our people in all parts of the country."

This heralds a significant change in approach. It wasn't that long ago that former national chief Matthew Coon Come championed the concept of grassroots people voting for national chief only to be quickly jerked back into line by the Atlantic Policy Congress (APC), among others. We saw the letter the APC wrote to Coon Come and we remember the troubles the Atlantic chiefs rained down upon the reform-minded leader and how he backed off very quickly and with a timidity that suggested that this was a very dangerous political issue.

That looked like a sign that the 600-odd chiefs were jealously guarding their private little club.

We get at least a half dozen calls every week from grassroots citizens who feel they have no voice in their own communities, never mind at the AFN. We've heard from grassroots people who were, at first, very excited to learn that the AFN was meeting in the Northwest Territories, but were extremely disappointed that the charge for observers to get in the door was \$50. The people who raised this issue with *Windspeaker* decided not to attend rather than spend the money. In fact, they said they simply didn't have the money.

Every once in a while a grassroots person with a complaint gets credentials and gets into an AFN meeting and causes a ruckus. Chiefs get criticized. The organization gets criticized. People get embarrassed. Security—which is present at every assembly—gets called and people get escorted out. We get the sense that \$50 is part of a long-standing strategy to minimize that potential "problem."

But Fontaine is now willing to revive the whole grassroots voting issue. He predicted it will be a central recommendation in the report of the Renewal Commission, a group that travelled around the country collecting feedback and suggestions for AFN renewal and is now working on its report.

All we can say is that there's a lot of pressure on the commission to come up with something substantial in the fall. The AFN leadership has quite a juggling act to do. They must balance the fact that the AFN, as the national chief often says, is not a government, with the fact that it has become a very influential national clearinghouse for ideas and policy discussions.

Right now, Fontaine technically represents about 600 people—the chiefs. If all First Nations people had a role to play in selecting the national chief then that constituency would grow overnight to more than one million people. We suspect that would make a difference in how much clout the organization can wield.

Reforms are needed at all levels. The AFN is voluntarily undertaking reform at its level and that is a good thing. If it is not a cosmetic exercise designed to create the impression that positive change is being made, then the current national chief and executive will deserve our strongest commendations for making a start. Perhaps, if the renewal commission report is worth the \$2 million it is costing, it will be the first step leading towards governance reform at the community level as well.

—*Windspeaker*

Slipped over the edge

Dear Editor:

It was with great interest that I read the letter to the editor of *Windspeaker* from Dennis Whitebird, the former Grand Chief of the Assembly of Manitoba Chiefs. The topic of the letter was the case involving McDiarmid Lumber and Gods Lake First Nation.

Whitebird's observation regarding the implications of the case having far-reaching effects could have a lot of relevance and should be a wake-up call to all First Nations who desire to get involved with corporations and corporate law.

On my First Nation of Wasauksing, we painfully discovered that there is no inherent connection between the Indian Act and the Corporations Act of Ontario. We had attempted to regain control of a development corporation that our ancestors had put together for our benefit back in 1972. From that time until 1995, chief and council had acted as the directors of the corporation. In 1995, the chief and council of the day decided to break the corporation away from the First Nation and form a governing body separate from First Nation government. As well, they limited membership to the corporation, thus excluding most of the First Nation membership. When Wasauksing First Nation took Wasausink Lands Incorporated to court in an attempt to regain control of the corporation, the leased lands and revenues that it controlled, the Superior Court of Ontario ruled in favor of the corporation and corporate law. Our customs and practices argument was rejected, as well as any constitutional notion that we asserted regarding inherent right to determine how our land was disposed of. The ruling was subsequently upheld by the Appeals Court of Ontario, stating that the way we lost our land and our development corporation was perfectly legal and proper, according to corporate law.

The net effect of the ruling is very similar to the situation that existed for Aboriginal women prior to Bill C-31 when women lost their rights as Indians if they married non-Indians. Once you incorporate, the Indian Act has no effect. You become assimilated into mainstream corporate society.

For better or for worse, I am pleased that cases such as the ones that affect God's Lake and Wasauksing First Nations are becoming more prominent. Individually, First Nations are not going to achieve favorable results when they experience difficulty with corporate law. However, if more of the Aboriginal leadership of this country, such as Dennis Whitebird, add their voices to this concern, we may, after a very long day, be able to pursue economic self-reliance without the fear of losing our identity as First Nations and First Nations people.

—*Vince Chechok*

Put house in order

Dear Editor:

I watched with interest a news story about the controversy on the Metis elections in Saskatchewan last fall. There were several infractions right across the province about membership and the misrepresentation of Metis people who were voting. Their membership list was never updated and several people, including several dead people, voted and several ballot boxes were stuffed. The province and the federal government have pulled their funding until a new election can happen.

Here in Alberta we have our Metis Nation of Alberta elections coming up this fall and I can see that we are going to have some similar problems. Membership is a big issue here also. I get a lot of calls from our people saying they applied for their memberships over a year ago and they still don't have their cards. All have abided by the new rules of showing the lineage through family trees and applying for their long-form birth certificate. Most of these people have many generations of Metis genealogy, but still don't have their cards. Several people who are close to the current leadership get theirs right away and that is what is wrong with this system. It is too politically motivated.

We need the government to step in and help to ensure that these issues can be dealt with immediately, or they will have the same issues facing them this fall when all of these problems will hit them square in the face.

We have to find a better way of dealing with this issue. Is this organization just a club, or is it a nation of people? Members of this organization have to be treated with respect and shouldn't have to jump through hoops to get their expired membership cards renewed.

—*Lyle Donald*

[rants and raves]

Attitude astonishing

Dear Editor:

The comments made by David Ahenakew about the Jews express the same views held by white supremacists. Does Mr. Ahenakew think that the KKK or any other neo-Nazi groups would allow him to join their team? These people despise him and all First Nations people as much as Jews, all people of color, all non-Aryans. They hate everyone who is not white. His comments are like a Jew saying that Hitler was justified in killing the gypsies.

His recent angry outburst shows that he has learned absolutely nothing from his public shaming. He blames everyone else for his problems, and is incapable of acknowledging his own responsibility. He is an embarrassment not only to First Nations people but to all Canadians. Thank goodness he has been stripped of his Order of Canada. He, as a First Nations person, should "get it." I find his attitude astonishing.

—*Linda Davidson*

Sign up for change

Dear Editor:

I am a fourth year political science major at the University of Calgary from the Tsuu T'ina Nation located on the border of Calgary, Alta. I wish to inform all people of Canada, First Nation and non-Native alike, about the situation of First Nations governance.

We have just finished National Aboriginal Awareness Week, and in Calgary I was disappointed in the lack of commitment that was shown by our national organization, the Assembly of First Nations (AFN). Not only did it not set up an information booth at city hall, like many other First Nations' organizations, but it rudely rejected the offer to do so.

What is most upsetting about this is that we as First Nations people are seeking to be understood and to improve relations between First Nations people and the rest of Canada. One of the most urgent problems that we as people face is that we are often misunderstood, and we must work at having our issues communicated to the public. These misunderstandings must end so that we can all live in harmony. If the AFN is unable to perform this basic, although fundamental task, then we as people must question the legitimacy of their governance.

For instance, why is it that the national chief and regional chiefs are elected by the confederacy of nations? Democratic norms suggest that we as individuals should have the right to decide who will lead us. My reasons for voting for a chief of my community might differ from what I want in a national leader. I am not suggesting that our chiefs and councils should not have a say; the individual, however, should have a more direct link to electing a national chief and the regional chiefs. If they do not listen to the people to get elected, then they will not have to listen to us at any other time. The system that exists makes the national chief, and all regional chiefs, accountable to the chiefs of the reserves and not to us, the individuals most affected by the actions of the AFN.

I would like to call upon the people of Canada to help me in correcting these failures in the system. I would like everyone that sees the need for a change in the way that the AFN is organized to begin a petition calling for the direct representation of our people. I want each of you to take a piece of paper and put your name on it. Take that piece of paper home with you and have your husband or wife sign it. Ask your friends to sign it. Don't wait for someone else to start this petition, because no one else will. If you want change, you must start it.

—*Tsodina T'o/Bryce Starlight*

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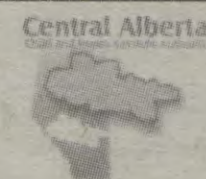
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Persons who wish to participate must file a request to intervene with the Secretary of the Commission by October 31, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2005-H-14, or contact:

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 Trade In Vehicle: Year: _____ Make: _____ Model: _____
 Kms.: _____ Trade-in Value Expected: \$ _____
 Cash down: \$ _____
 Name - First: _____ Middle: _____ Last: _____
 S.I.N. No.: _____ Date of Birth: M ___ D ___ Y ___
 Marital Status: _____
 Name of Band/Reserve: _____ Treaty #: _____
 Current Address: _____
 City: _____ Province: _____ Postal Code: _____
 How Long (years): _____ Rent: \$ _____
 Mortgage: \$ _____
 Home Phone: () _____ Work Phone: () _____
 Cell Phone: () _____
 Employer: _____
 Position Held: _____ How Long (years): _____
 Employer Address: _____
 City: _____ Province: _____ Postal Code: _____
 Gross Weekly Income: \$ _____ Monthly: \$ _____
 Other Sources of Income (weekly): \$ _____
 Previous Credit (check one): Yes No

Everything stated in this Application is true to the best of my/our knowledge. I accept as notice in writing of and consent to the Dealer, the lender, his assignees or transferees to use, give to, obtain, verify, share and exchange credit and other information with others, including credit bureaus, credit insurers, my employer, and other persons or companies with whom I may have financial dealings, as well as any other person as may be permitted or required by law. I also authorize any person contacted in this regard to provide such information.

Signature: _____ Date: _____

Fax to: 204-783-0548

Are the chiefs getting squeezed?

By Paul Barnsley
Windspeaker Staff Writer

YELLOWKNIFE

Are the national chief and his executive members removing the chiefs from the Assembly of First Nations' decision-making processes?

Driftpile First Nation (Alberta) Chief Rose Laboucan and Six Nations of the Grand River (Ontario) proxy Melba Thomas left no doubt about how they felt as the AFN's annual general assembly drew to a close on July 7 in Yellowknife. Both were severely critical of the way co-chairs Luc Laine and Stephen Kakfwi had conducted the meeting.

"I'm not understanding the process today," said Thomas. "We talk about caring for each other, respect, but what I'm seeing here today is very little time, respect and consideration for people to express their views and comments... That's of great concern."

Thomas made the comments after Kakfwi refused to consider a question of quorum that might disallow a vote on the organization's audited financial statements, and after Laine allowed a motion to lump 20 resolutions into one to make up time.

"As the grand chief of the Lesser Slave Lake Indian Regional Council, I oppose the undemocratic process that's being utilized here today," said Laboucan, frustrated by the lack of time made available for the chiefs to participate.

"What's the point of being a leader? I'm going to go home and lead my people. That's where I belong," she said.

Chief Sharon Stinson Henry of Mnjikaning (Rama) First Nation urged the national executive to address the recurring problem of giving short shrift to resolutions.

"We always run out of time when it comes to the real business," she said. "I would recommend that the AFN put timeframes on presentations or next time it'll be the same thing."

Thomas made the most of her address to the assembly by taking a few shots at the national chief and executive concerning the recently negotiated political accord between the AFN and the federal government.

"While I'm here, I'd like to talk about the accord a little bit. It mentions 'the parties.' 'The parties' means the AFN. The AFN means Phil Fontaine and his staff. It mentions 'directed by the chiefs in assembly.' There's concern there, too."

(see Resolutions page 10.)

Assembly visitors supportive

By Paul Barnsley
Windspeaker Staff Writer

YELLOWKNIFE

A number of invited guests holding high profile positions had strong words of support and encouragement for the chiefs gathered for the Assembly of First Nations 26th annual general assembly (AFN) in Yellowknife.

The theme of the message coming from the AFN executive and from the various visitors was that the minority government situation—and the influence of Prime Minister Paul Martin—presented an unprecedented window of opportunity for the advancement of First Nation issues.

"[The prime minister] feels this is our one opportunity and I think he's right," said host Vice-chief Bill Erasmus.

The local chiefs and politicians all showed up for the opening ceremonies. As the agenda unfolded throughout the three days of meetings, two federal cabinet ministers, the leader of the federal New Democratic Party and the leader of the Canadian Jewish Congress, among others, made strongly worded commitments to the chiefs.

While the prime minister sent a taped greeting to the delegates, it was up to Northwest Territories Liberal Member of Parliament Ethel Blondin Andrew, minister of state for northern development, to

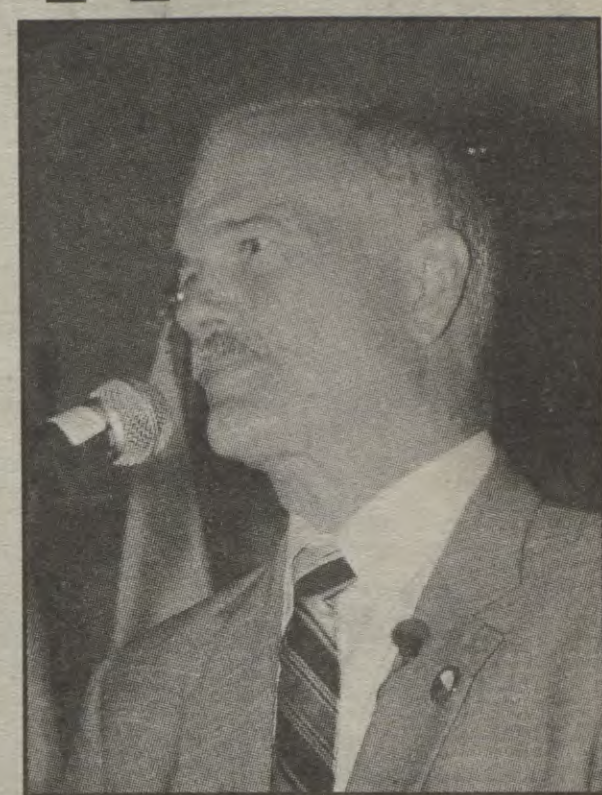
represent the government at the assembly. She was standing in for Indian Affairs Minister Andy Scott.

The secretary of state arrived just as Mohawk Elder Billy Two Rivers was urging the chiefs to not be lured into participating in the Canadian system and jeopardizing their sovereignty. The Dene MP did not appear to take offence.

"I believe we all have different paths, different ways, and I'm not going to say that one way is better than the other. But I support the right of people to choose the path they want to achieve the things they want. I support the Mohawks and I have for all the 17 years I've been in Parliament," she said. "I'm here on behalf of Minister Scott and the government of Canada. I can't deny that. I'm not going to tell you that I'm just here as a northerner and it's just me personally. I don't have that privilege. I am what I am. I do what I do. And I do the best I can."

Blondin Andrew then got down to business.

"I want to commit to you a couple of things," she told the chiefs. "One is that this is a very special time in the relationship between the government of Canada and the AFN. We're attempting to forge something with the leadership of the prime minister. I can tell you there is a sincere attempt on his part to build a working relationship



that's more friendly and one that's based on concrete agreements to provide meaningful opportunities, to build policies together from the ground up."

The federal cabinet minister then took what some might see as a few risks.

"I'm a residential school survivor, you know," she said. "I would have liked to have seen an apology a long time ago. I'm standing here as a minister of the Crown. Maybe I will be shuffled out, I don't know. But I would like to have seen an apology."

She admitted her government had some shortcomings on the issue.

"The one area where we're really weak is on linguistic and cultural deprivation. We didn't deal with that," she said.

She told the chiefs that comments made by the prime minister have surprised her.

(see Layton page 10.)

We can do better—Jewish leader to chiefs

By Paul Barnsley
Windspeaker Staff Writer

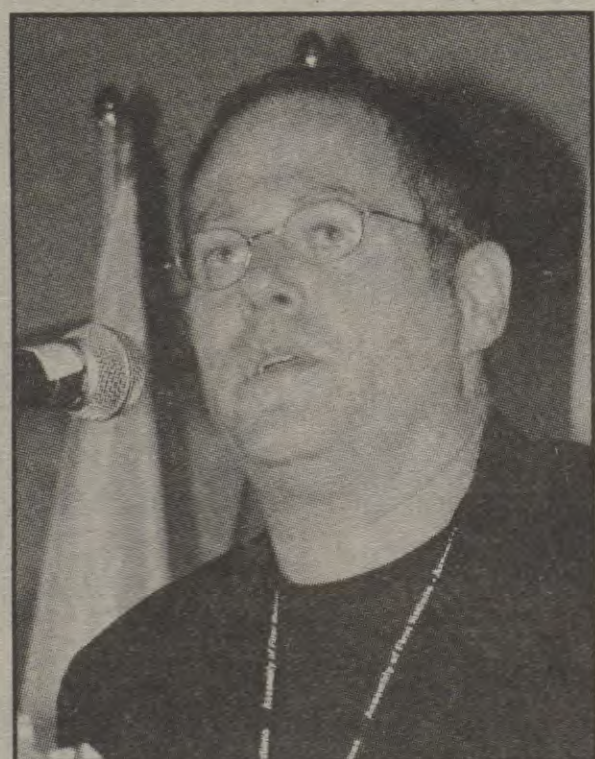
YELLOWKNIFE

It was a coincidental irony that Ed Morgan, national president of the Canadian Jewish Congress (CJC), addressed the Assembly of First Nations' (AFN) 26th annual general meeting in Yellowknife on July 7.

It came on the same day that the governor general's office announced it planned to strip former national chief David Ahenakew of his membership in the Order of Canada if he did not resign. The next day Ahenakew was convicted of spreading hate and fined \$1,000 after being charged for making anti-Semitic remarks at a conference—and to a reporter—in 2002. He said he will appeal the decision.

The current national chief, who has addressed the CJC on several occasions in the past, introduced the Jewish leader in Yellowknife, calling him a "useful ally."

"By working together with allies like the Canadian Jewish Congress, we present an ever more formidable defence against those who would cause us harm due to malignant racism," Phil Fontaine said. "Our organizations have much in common. We are both dedicated to the preservation of our languages, our

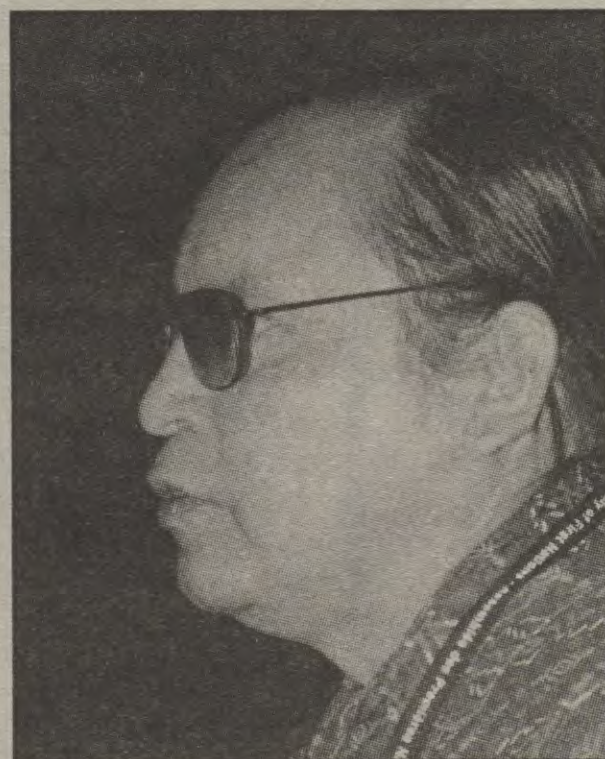


Ed Morgan

cultures and to the development of a national community which celebrates diversity and seeks justice for our people."

Morgan, a law professor at the University of Toronto, was a law clerk to Madame Justice Bertha Wilson of the Supreme Court of Canada in 1984 and 1985 and he began teaching in 1986. He has appeared as counsel at all levels of the Canadian court system and at the Inter-American Court of Human Rights and the Decolonization Committee of the United Nations. He has represented the AFN and many other groups. He was elected as national president of the CJC in May 2004.

He stated very clearly that his organization can and will do better in standing up for Native rights in Canada than it has in



Terry Nelson

the past. Those words were well received by the chiefs.

"I do pledge today that the Canadian Jewish Congress will be more active on First Nations' issues. We will seek new and, we hope, creative ways to work together with your organizations to achieve our common goals," he said.

He admitted the past efforts of his organization could be improved upon.

"We do know each other and co-operate with each other on many fronts as the national chief just said. But we don't know each other well enough and this is an opportunity to get to know each other better," Morgan said.

He noted that he had worked as a lawyer on a court intervention by the AFN on a land claim case several years ago and saw then that

Aboriginal issues are an important part of the general human rights landscape.

"Along the way, our efforts to seek out injustice, discrimination and inequality have occasionally, but not often enough, focused on First Nations issues. We've not involved ourselves nearly enough with the concerns of Aboriginal peoples."

When he spoke, the verdict in the Ahenakew trial was being awaited.

"When I think about this matter, I can't help but be moved by how decisively and how articulately the messages have been coming to us from the First Nations communities across Canada in the wake of his shocking words," Morgan said. "I am confident enough to say that although the Ahenakew affair may have begun with some expressions of hatred, thanks to the efforts of the peoples of this country it will end with the complete opposite. It will end with an increased respect and increased friendship."

He said First Nations and Jewish people share in common that they have experienced the "full gamut of discrimination from jokes to genocide."

After Morgan concluded his remarks, Roseau River Chief Terry Nelson gained the floor to tell the Jewish leader that, although he did not support

Ahenakew's remarks, he would not publicly condemn him until Jewish leaders condemned what he called the anti-Native writings of Jewish journalists.

Contacted by phone on July 12, Morgan said he could understand Nelson's anger somewhat.

"I think his distress and his anger is somewhat justified in that there's not enough condemnation of anti-Aboriginal racism in this country. I think it's misdirected against the Jews. That's his mistake. He's got his anger at Canadian society at large, which may be justified, but we have to struggle for Jews to not be the scapegoat for that anger," he said.

Windspeaker asked Morgan to comment on the Ahenakew conviction.

"I'm pleased that they came to that conclusion. Having brought the charges, I wanted to see the Crown follow through with a conviction. I personally, as a civil libertarian, I'm generally not that happy with hate propaganda criminal law, frankly. If they're going to do it they should pick and choose the cases like the Ahenakew case that clearly deserve a conviction," he said. "We have to be very careful. We usually criminalize people's deeds, not their words. But if they're going to go down that road, it's better not to sanitize nasty words with an acquittal."

FNUC restructures dean out of a job

By Peter T. Derbawka
Windspeaker Contributor

SASKATOON

Turmoil at the First Nations University of Canada (FNUC) in Regina has spread to Saskatoon. On July 5, the dean of the Saskatoon campus was told that her position had been abolished because of restructuring, effective immediately. Dr. Winona Wheeler, who is also a member of the faculty, was not however, relieved of her teaching duties. The decision comes on the heels of a number of high profile suspensions of senior staff at the university's Regina campus and rumors that FNUC is headed for financial ruin.

Student reaction to the Wheeler situation was quick and emotional. Some students ran to various classrooms shouting that the dean had been fired. Some classes were cancelled after the interruption, and some afternoon classes were cancelled as uncertainty gripped the student and faculty population. Other students dropped classes and a number transferred to the University of Saskatchewan. A few sessional lecturers also gave notice they would not return if Wheeler were not dean.

Students hastily arranged a news conference on the front steps of the school. Soon some led a protest to the Federation of Saskatchewan Indian Nations' (FSIN) offices on Packham Ave.

A few carloads of students then went off to the offices and marched into the boardroom demanding to meet with Charles Pratt, the interim president of FNUC.

Reaction from the students was



Students attending the First Nations University of Canada Saskatoon campus led a protest to Federation of Saskatchewan Indian Nations' offices to complain about the dismissal of Dean Dr. Winona Wheeler. (Below) The students' protest began on the step of the campus.

generally passionate, though some, who wished to remain anonymous, excused the recent trouble, saying FNUC is still young and going through growing pains.

Trina Kingfisher, a first year student, said Wheeler's removal as dean was disappointing because she improved the reputation of the school.

"She has done so much to earn respect for the school, world-wide."

Arlene Mentuck, the Saskatoon campus student's association rep on the board of governor's, wrote a letter to Pratt, and to Morley Watson, chair of the board of



PHOTOS BY PETER T. DERBAWKA

governors, outlining her disappointment.

"Dr. Wheeler is an inspiration to me, a young Aboriginal woman," she said. "With her leaving it is going to create a divided university within the building because of the people who are on opposite sides."

New governance needed

By Stephen LaRose
Windspeaker Contributor

REGINA

One of First Nations University of Canada's (FNUC) most respected academic leaders has launched a petition to overhaul the beleaguered university's governance structure.

At a June 28 press conference at the campus, Dr. Blair Stonechild said the current setup for the FNUC board of governors has aggravated the current political and administrative crisis at the university.

At the press conference, Stonechild, who heads the university's Indigenous studies department, said the board's meddling in university affairs has left the university's future in peril.

"Because of the board of governors' intrusion in February 2005, the documentation necessary to cover the (university's) projected funding shortfall of \$3 million could not be submitted, and negotiations for \$6 million in new funding had to be

abandoned," he said. The university is now in such a financial mess that its payroll may bounce.

The university's boards of governors' members have come under fire since Feb. 17, when Federation of Saskatchewan Indian Nations (FSIN) Vice-chief Morley Watson, who is also the chairman of the FNUC board of governors, suspended and removed three senior university staff: Administrative vice-president Dr. Wes Stevenson, director of finance Kim Sinclair, and director of international programming Leonzo Barrenno. Stevenson has since been fired, while Sinclair has been cleared and has returned to her job. Barrenno's fate has yet to be determined, and is now the subject of one of 13 grievances filed by the university faculty's union to the Saskatchewan Labour Relations Board.

The university's reputation in world-wide academic circles has also taken a beating in the wake of the board's actions of Feb. 17, Stonechild added, because the board—more specifically the 19 chiefs who are the only ones

allowed to vote on board decisions—have taken away operational control of the university. When Stevenson, Sinclair and Barrenno were suspended, the people who were appointed to their positions were close associates of the FSIN executive and had no experience running a university, he claimed. As well, they reported not to the university president, but to the university board chairman, taking away the university president's ability to run the university as he saw fit, the professor continued.

"Hirings on the basis of political or family connections have begun at the management level ... damaging the reputation and viability of First Nations University," Stonechild said at the press conference.

While Stevenson is alleged to have profited by unusual financial transactions to the tune of about \$5,000, Stonechild said, the board of governors has spent about \$500,000 in accountants' and lawyers' fees on the investigation.

(see Stonechild's page 13.)

She went on to state her views on how the board's actions are affecting people.

"The continuing oppression of our people is being used on my people and is creating a feeling of hopelessness," she said, "which takes us back to an oppressive state of being colonized once again. I think once should be enough. The First Nations leaders of Saskatchewan should open their eyes and see that they are imitations of the colonial government."

She admitted being angry at the situation and at herself.

"I regret not understanding the motions made at earlier board meetings," she said, "and now have to bear with the decisions I had made."

Jenny Gardipy, a third year student, said "A lot of our First Nations leaders don't have that eagle vision that our forefathers had. They're living on a day to day basis. They're not thinking about the consequences of their actions, and they took it too far."

The students are supported by the Canadian Federation of Students. Michael Kowalsky, vice-president of external affairs for the students' union at the University of Saskatchewan, was present to observe the press conference and the sit-in at FSIN. He said the CFS supports the rights of students to get an education.

"They shouldn't have to feel scared that their degree isn't going to mean anything when they graduate, so we support students in their fight to have questions answered," he said. "Also, the CFS believes that all sides are to be accountable. We stay neutral, but we're stressing the importance that all sides be accountable."

As a result of the protest at the FSIN offices, the students were granted a meeting on July 6 with Pratt and Al Ducharme, acting vice-president of Administration at FNUC. About 15 students, who had previously consulted with their Elders, were present. The students were advised that the administration abolished the dean's position to separate academics and administration. Pratt told them he analyzed the situation and realized that Dr. Wheeler's position was no longer needed.

Calvin Redman and Sharon

Acoose were appointed co-managers of the Saskatoon campus to replace Wheeler. Pratt said Calvin Redman was appointed because he and Dr. Wheeler were equally qualified. Redman has a masters degree, while Dr. Wheeler has a PhD. Sharon Acoose has a masters degree.

Generally, in organizations, an unnecessary position is not abolished and then replaced, said Rick Long, a professor of Industrial Relations and Organizational Behaviour at the University of Saskatchewan.

"It's a very unusual situation," he said, "where there's not enough work for one person, but there's enough for two. If you abolish a position because there's a lack of need for that position, then to replace it right away does indicate that there is something else happening; either extremely poor planning or they do want to delete that person and they decided this would be the way they would do it. Otherwise she would have to be released for cause and proving cause is quite involved. By abolishing the position they don't have to prove cause or anything else."

No information has been given whether Wheeler was given a suitable severance package or whether any legal proceedings will be pursued.

A press release was issued on July 5 from Chief Alphonse Bird of the FSIN stating its support of first vice-chief Watson in addressing the issues of governance and direction of the FNUC. Bird said a task force has been mandated by the chiefs-in-assembly and that all parties must respect the process and allow the work to unfold.

Nevertheless, many students, including those who did not protest, were unsure whether their degrees would be granted. FNUC is a federated college of, and is still integrated with, the University of Regina. Any questions about the certainty or the validity of the degrees can be answered by a visit to the University of Regina Web site. The bylaws state that "A college federated with the University of Regina is...legally and financially independent, but academically integrated with the university." As such, "The University [of Regina] will confer the appropriate bachelors' degrees on such students of [FNUC] as have satisfied the requirements prescribed by the University [of Regina]."

Barbara Pollock, University of Regina vice-president of external relations, said, "The University of Regina is very concerned for the students at First Nations University, and we are monitoring the situation."

Academically, things are still on track. "Everybody has the students' interest at heart. As far as we know things are continuing as normal," she said, "and certainly the university is still conferring degrees and we have no reason to think that things can't be figured out."

Fontaine wants pressure kept on PM

By Paul Barnsley
Windspeaker Staff Writer

YELLOWKNIFE

If the national chief has his way, the Prime Minister's Office is going to get a lot more mail than usual this summer.

During his closing comments at the 2005 annual general meeting of the Assembly of First Nations (AFN) in Yellowknife, National Chief Phil Fontaine announced a "Safe homes, safe communities: Postcards to the prime minister" campaign.

AFN strategists say the goal is to keep the heat on Prime Minister Paul Martin to follow through on financial commitments aimed at bringing about transformative change for First Nations.

Fontaine told the chiefs that AFN officials have conducted negotiations with the federal government with the goal of securing \$5 billion in new spending. He told *Windspeaker* he has already received commitments for significant new spending and added that the announcements will come during or immediately after the first ministers' meeting on Aboriginal issues scheduled for this fall. No date for that meeting has been announced, although it's expected

it will be held in November.

"This week the First Nations regional health survey released its preliminary report on the health of our children. The survey involved almost 7,000 of our young people, making it the largest research project ever conducted by First Nations for First Nations," said Fontaine in Yellowknife. "It shows that we are making progress: that 70 per cent of our children are in good or excellent health. It also shows that there is still work to do: 32 per cent of our children are still living in crowded, unsafe conditions. For this reason, I am announcing the launch of a national campaign called: 'Safe homes, safe communities.' We are asking you and all Canadians to send a postcard to the Prime Minister pushing him to make the necessary investments that will ensure success at the upcoming first ministers' meeting."

AFN communications director Don Kelly said the back cover of the most recent edition of the First Nations Health Bulletin is a pre-prepared postcard (postage is free when sending mail to a member of Parliament) that only needs to be signed and dropped in a mail box. The bulletin is also available online on the AFN Web site in the health section.

Earlier in the assembly, Fontaine provided some details of

the kinds of funding increases that are being proposed.

He said the \$4.6 billion that NDP leader Jack Layton forced the prime minister to add to the budget bill as a condition of gaining support in the House of Commons was broken down into four basic categories: affordable housing, post-secondary education, foreign aid and the environment. He said \$1.6 billion was targeted at affordable housing and a full one-third (in excess of \$500 million) was to go towards First Nations housing. He said a similar share of post-secondary funding would be applied to First Nations needs.

Fontaine said it was expected that \$150 million in new money would be spent for "support for [Aboriginal] political organizations."

Later, during a one-on-one phone interview with the national chief, *Windspeaker* asked if that means the five main national organizations would split that money in some way. He said the \$150 million was expected to be shared by the approximately 100 tribal councils, political/territorial organizations and other funded bodies.

Fontaine told the chiefs that education, housing and health would be the other main areas for new funding. He said discussions about an escalator clause for

health funding was being negotiated. If the AFN was successful in getting the 10 per cent escalator it was pursuing, that could mean an additional \$900 million on top of the \$700 million committed by the government at the Niagara-on-the-Lake first ministers' meeting on health last September, he added. The provinces received a commitment of \$41 billion over 10 years from the federal government for health funding with a six per cent escalator that would be triggered by unanticipated changes in need or cost.

"What I know is that cabinet has already taken a decision on these matters," he told the chiefs. "We don't have specific information on the announcements, but we expect that it will be positive."

During our interview, we asked why cabinet would make a decision but not announce it until four or five months later.

"I see it as a pretty straight forward answer. The economic update from Finance Minister [Ralph] Goodale will be in the fall and we will know then what shape the country's in financially and the first ministers' meeting will be after the economic update. I'm not an economist but I don't see anything on the horizon that suggests to me that the economy is about to go down," he said.

But barring another crisis like SARS or 9/11, the government plans on making this money available, he said.

"What we've heard is that cabinet has met. They considered all the proposals from [Indian Affairs Minister Andy] Scott and Minister Scott received a commitment from the government that at the first ministers' meeting there'd be a significant funding announcement. What we've done is we've made our calculation and said, 'Here's what we need.' Our expectation is that the announcements will meet the targets that we set. I'm fairly confident but I qualify that by saying that I don't speak for government," he told *Windspeaker*.

"We fully expect the announcements will add up to \$5 billion," he told the chiefs. "Are we going to meet that target? I'm fairly optimistic that we will. I can't guarantee it because cabinet did not include us."

But the national chief acknowledged that governments do change their minds and several months can be an eternity in politics. And that's why he is asking for the postcards to the prime minister, he added.

"We have to keep the government's feet to the fire," he said.

NDP's Layton impresses chiefs in assembly

(Continued from page 8.)

"I almost fell out of my chair—I'm not sure I'm supposed to say this—when I heard the prime minister say ... 'the inherent right, we can't give you, it's something we have to recognize and affirm. You already have that. It's not something we can give you.' I couldn't believe that. It takes years to engender that view. I was quite surprised," Ethel Blondin Andrew said, later adding. "Somehow I get the impression that the prime minister isn't paranoid about allowing Aboriginal people to come into a cabinet retreat, into

a first ministers' conference. And I'm happy about that."

NDP leader Jack Layton made an appearance later. Fontaine noted that Layton and his party have been very helpful with the residential school issue and by forcing the Liberals, through what is now being called 'the Layton Deal,' to expend more money on matters that will benefit First Nations.

Layton took credit for pushing the Liberals to go places they would not have gone otherwise.

"You listened to the throne speech. In fact you've listened to many throne speeches," he

told the chiefs. "And you've heard many promises. I've been listening with you from the Opposition benches. I'm not here to ask you to be patient. I think you've heard that for too long. I think it's time for action. The minority Parliament is a special opportunity to move things forward and so we can't allow this moment to slip by. Yesterday, perhaps, was a time for patience. Today must be a time of action."

He reminded the chiefs that the first version of the Liberal's 2005 budget was a great disappointment to First Nations. When his opportunity came to

bargain with the government for his party's support, he said, he forced First Nation issues onto the front burner.

"When we met with the prime minister we made that a condition. We said otherwise his government would fall," he said to applause.

He told the chiefs his party is committed to working with First Nations to "achieve social and economic equality."

"The injustice, and I use that word on purpose, of First Nations poverty stands before us as a national shame," he said and then added, quoting Nelson Mandela. "Last week a

great Elder on the world stage spoke of the shame of poverty in our world and in our time. He said, 'Poverty is not a natural state of affairs for human beings. It is a human creation and we can therefore transform poverty through human action.' He also said there's a world of great promise and hope but at the same time there's a world of great need and despair. Overcoming poverty is not a gesture of charity. It is an act of justice. It is a protection of a fundamental human right—the right to dignity and a decent life. And while poverty exists there is no true freedom. I found these words deeply moving."

Resolutions given short shrift—chiefs

(Continued from page 8.)

If the assembly does not meet very often, how do the chiefs direct the Assembly of First Nations?" Melba Thomas asked. "Another concern I have is inherent right. What that means is to make decisions concerning land and the right to political structures for making decisions. How can we do that if we are giving our responsibilities to one organization rather than seeking responsibility for ourselves and our people in our home communities?"

"And there's concerns further about all resolutions involving funding. The funding is being funneled away from First

Nations. Six Nations of the Grand River will not allow any other people or organizations to speak for our community without our consent. Further, the opinion of myself is that the structure of the AFN and the government of Canada accord appears to be transformative change from a white father to a brown father."

Fontaine responded from the head table to the "delegate from Six Nations."

"The political accord that was signed on May 31 is not binding. It only applies to those First Nations who have consented. It will not be imposed or forced on any single

First Nation. That determination will be left up to each First Nation government," he said. "The other bit of information that I want to highlight once more is that this is not the last meeting that we're going to have. There are a whole number of meetings that we will have over the next year. We're going to be extremely busy. You will have many more opportunities to discuss those issues that we talked about here."

He told the chiefs they would be heard on the referred issues.

"The resolutions will be debated by the executive and the problematic ones will be dealt

with at the next [chiefs] meeting," Fontaine said. "We are not closing off discussion or debate on any single issue. So I want to assure the chiefs of this assembly that we will continue our work. We will carry on with the mandate that you have given us. I wish to remind you that this is not the first time that we've ever referred resolutions such as we did here this afternoon."

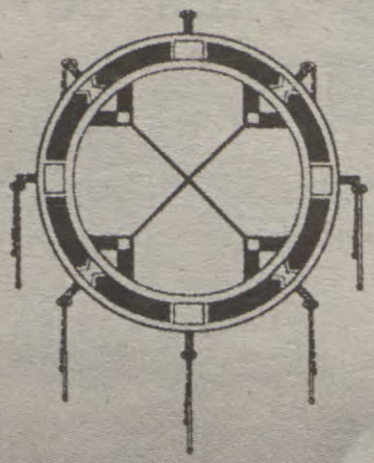
"There've been many, many situations in the past where we've been forced by time restraints to do as we did. We carry on. We took the decision that needed to be taken. We made good decisions. No one suffered as a result. We will

do everything within our means to ensure that no one will be worse off as a consequence of this important decision that we took this afternoon."

The national chief was reached for further comment in Winnipeg on July 11. He said he and his executive were not in any way trying to exclude the chiefs.

"That's the last thing we would ever want to do," he said. "We want to make certain that the chiefs have every opportunity to debate all of the issues that come before the assembly. We've tried to introduce efficiencies into the organization so that we can actually accomplish that."

ABORIGINAL EDUCATION PROGRAM



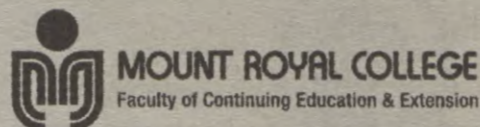
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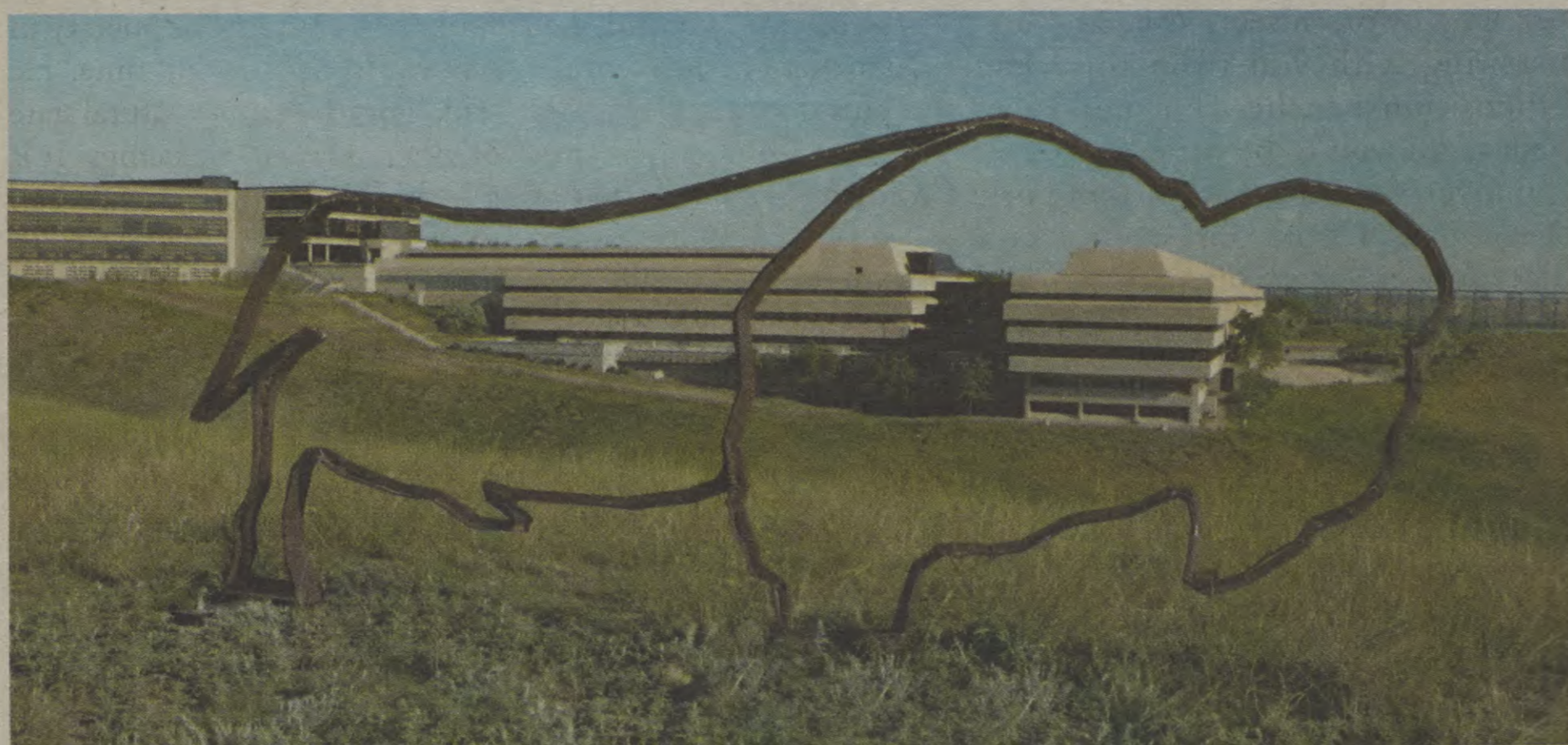
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[back to school]

Medical school training doctors for the north

By Cheryl Petten
Windspeaker Staff Writer

THUNDER BAY, Ont.

The first new medical school to open in Canada in more than 30 years will be up and running later this summer, offering Aboriginal students from the north an opportunity to study medicine in a location not so far from home.

Classes will begin at the Northern Ontario School of Medicine on Sept. 7. The school will operate out of two campuses, one in Sudbury at Laurentian University, the other in Thunder Bay at Lakehead University, and will also operate teaching and research sites across Northern Ontario.

The goal of the new medical school is to help improve the health of people in Northern Ontario by providing training that will help new doctors better serve northern communities and by conducting health research designed to meet the needs of those communities.

The school, a partnership between Lakehead and Laurentian, will offer a four-year MD program that will give students the skills and knowledge needed to practice medicine anywhere, but will provide them with training they would need to effectively serve the communities of Northern Ontario.

The northern location of the school was chosen to try to address the shortage of doctors practicing in the north. The idea is that, by attracting students from the north, and providing them with training immersed in the culture of the north, many of them will choose to remain in the north to practice after graduation.

The program will also expose students to role models who have chosen to dedicate themselves to meeting the health needs of northern communities, making it more likely that they will make the same choice.

Students in the program will also be spending time in community placements in rural and remote Aboriginal communities. A total of 28 communities will be taking part

in the community placement portion of the program, which will give students an opportunity to learn first-hand about both the health care needs of the communities and about the unique culture of each community.

The school recently ran a pilot of the community placement portion of its program, borrowing 15 medical and nursing students from other universities and sending them to spend two weeks in seven different remote and rural Aboriginal communities in Ontario. The key to these pilot placements—and to the real placements that students will take part in—is that they are designed to expose the student to the community as a whole, not just the community's health services, explained Dr. Dan Hunt, vice-dean of the medical school.

"Medical students and nursing students ... will go to these settings. The problem is, they just hang out with the nurses, hang out with the doctors, and while they're in the community, they're not a part of the community," he said. "So this pilot, we did not start with the nurses or the doctors, we went to the communities and had them arrange the experience."

Even though it was explained to the students in the pilot that they were going to be taking part in a community experience, not a clinical experience, some participants were still disappointed. "They wanted to see more medicine, I guess," Hunt said.

He anticipates the school's new crop of medical students may have similar reactions to their community placements next year, but he hopes the eight months of schooling they receive before they head out into the communities will better prepare them for the experience.

"We'll have them better aware of what's the point of being out there. And it isn't to learn how to interview someone with diabetes, it's to understand the impact of diabetes on Grandma in a family with lots of needs."

For more information about the Northern Ontario School of Medicine, visit the school Web site at www.normed.ca.

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[back to school]

Outreach expands students' options

By Cheryl Petten
Windspeaker Staff Writer

BUFFALO LAKE METIS SETTLEMENT, Alta.

A new education outreach program being offered on Buffalo Lake Metis Settlement in northern Alberta is helping to support local students as they work toward earning their high school diploma.

The Crossroads Outreach School began in October 2004 as a pilot project, offering students in Grades 8 and 9 an opportunity to attend school in the community rather than having to travel to the nearby town of Lac La Biche. As demand grew, the mandate of the school quickly expanded, and soon high school students were attending classes at Crossroads as well.

Based on the success of the inaugural year of the program, the provincial department of Education has approved Crossroads as a provincially-funded outreach program for the 2005-2006 school year.

June Cardinal-Howse is the Aboriginal community liaison and education career counsellor with Strategic Training Initiatives for the Metis settlement. She said the Crossroads program was created to address the high drop-out rate among Buffalo Lake students.

"I like to think of it as a left-out rate at times too, because they weren't meeting the needs of our kids...some of our kids, not all of them, of course, in the regular school system," she said.

The school is run in a portable trailer rented from Portage College and is located next to the community's administration offices.

"Having the school right here on settlement was really a big plus for us. It's much smaller classes, more or less one-on-one. More one-on-one than you would get in the regular classroom."

Having the school on the Metis settlement also helped the students stay more focused on getting to school, Cardinal-Howse explained.

"I think the influence of not being in town, in Lac La Biche, really helped," she said. "You get into town and the temptation is there to hit the pool hall or, you know, whatever. And here, without those distractions, it just really seemed to make a big difference for our kids that went there."

The school was created through a partnership between the Northern Lights School Division and the Buffalo Lake Metis Settlement council. The council pays the rent on the trailer that houses the program, and has made the community's

recreational facilities available for student use. Council even built a weight room specifically for the students to use.

Members of council have also visited the students and talked to them about the council and how its run. Other members of the community got involved in the outreach program as well.

"We had Elders go and visit, and community members take part in it... the involvement from the community was excellent," Cardinal-Howse said.

The community involvement has also provided the students at Crossroads with opportunities to learn more about their culture, thanks to people from the community coming in to talk about Metis history and traditions.

"The kids have learned a lot more about who they are and where they come from," Cardinal-Howse said.

"They need that assurance that it's alright to be who they are and its alright to be from a Metis settlement and to be proud of who they are... and I think that learning that from our Elders, and learning that it's OK to do the things we do... I think that's beneficial."

She also credits Todd Melton, principal at Crossroads for the pilot year, with helping to make the program so successful.

"He was just excellent. He just totally became part of our community," she said.

One of the students who attended Crossroads this past school year has had her efforts rewarded with a high school diploma. She only needed to complete a few courses in order to have enough credits to graduate, and the outreach program allowed her to do just that.

"And she had a baby just at the same time, so it really was a good place for her to be," Cardinal-Howse said, adding that she believes the girl would never have completed her Grade 12 if she'd had to take the courses in a regular school setting.

With students able to work at their own pace, a few students took advantage and their attendance wasn't what it should have been. "But for the most part, the kids that attended did really well," Cardinal-Howse said.

"To them, this was the answer. This was what they needed in order to sort of work at their own level.

"I really see the difference that it's made. Some of our kids that went there, wow are they ever going to make it. And boy, when you see them coming, maybe not on time every day, and maybe not there every day, but a good portion of it, then we know that it's been successful and they're wanting to come back."

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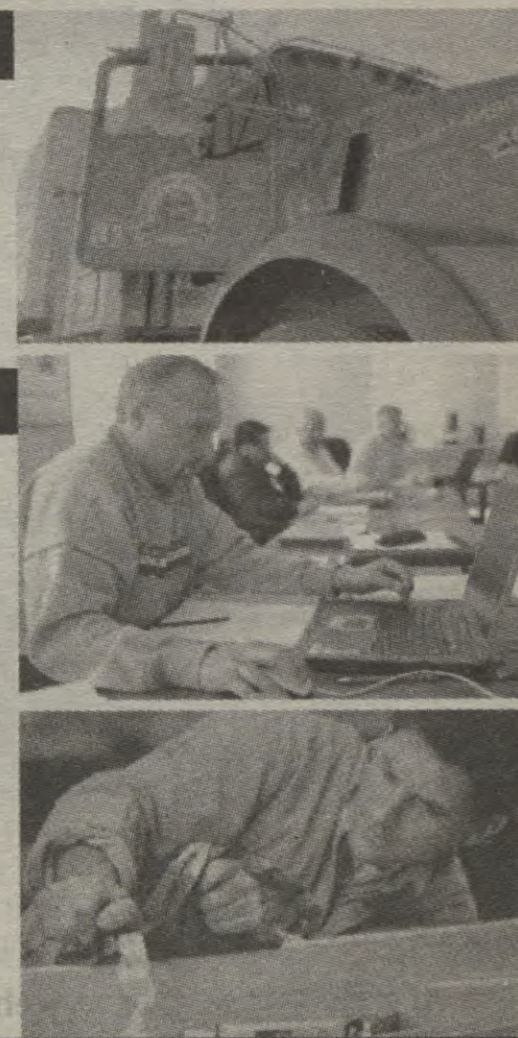


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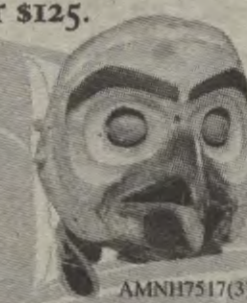
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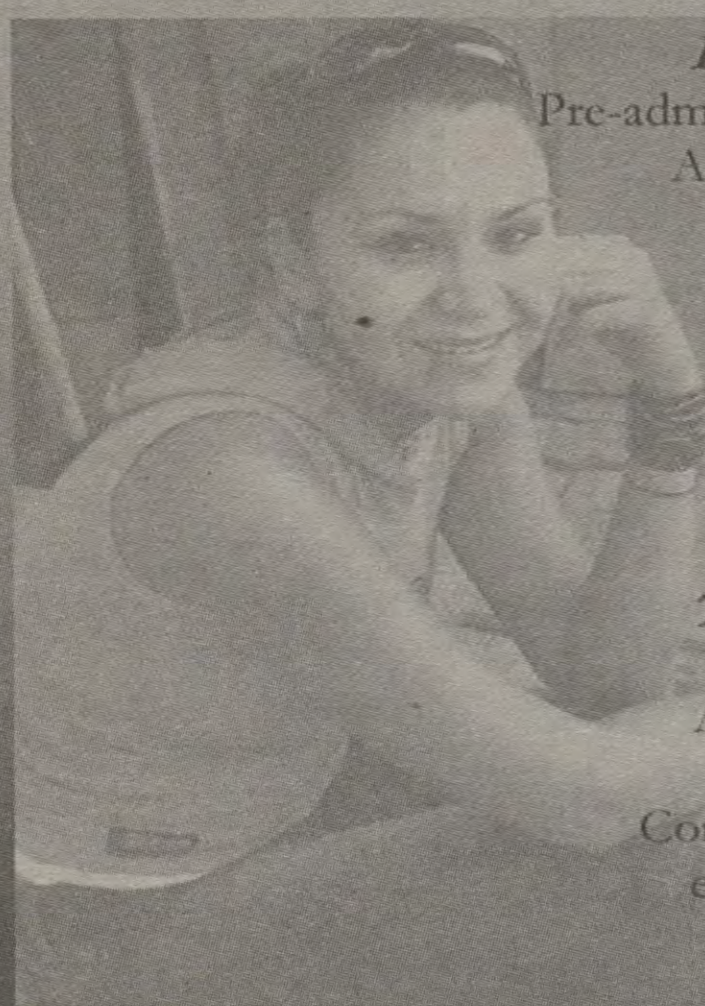
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Centre brings education, training to the inner city

By Cheryl Petten
Windspeaker Staff Writer

WINNIPEG

People living in Winnipeg's inner city will have an easier time accessing information about education, training, career development and employment programs and services, thanks to the opening of the Murdo Scribe Centre.

The centre, located at 510 Selkirk Ave. in the city's north end, is home to three provincial government programs. The Aboriginal Education Directorate (AED), a shared service of Manitoba Advanced Education and Training and Manitoba Education, Citizenship and Youth, focuses on policy and research in the areas of Aboriginal education and training. Employment and Training Services (ETS) provides career and employment counselling and helps clients access education and training programs. Partners for Careers (PFC) provides people with information about available programs and services in a number of areas, from education and training to health services and family supports.

Helen Settee is director of the AED branch located within the Murdo Scribe Centre. She said the centre has been a welcome addition to the community. When the centre held its official opening on June 14, close to 400 people came out to attend the open house. Each day since, the centre has attracted a number of visitors who have come in to talk to the employment counsellors, get information about programs and services, or just to use the two public access stations available at the centre to write their resumes or search the Internet for information.

In addition to the three government programs that now call the Murdo Scribe Centre home, the centre also provides representatives from other departments and non-government agencies an office that they can work out of so they too can better reach out to the

local community, Settee said.

"So, for example, there's a consultant who comes on Tuesdays, and he is from Manitoba Student Aid. And so he sets up office on Tuesdays to meet with post-secondary students or students who are seeking scholarship and bursary information."

The centre also has a classroom and a boardroom that are available for the community to use to offer training sessions and workshops. On the day she spoke to *Windspeaker*, Settee had just used the classroom to do a presentation to a group of Aboriginal education students from the University of Manitoba's summer institute, talking to the masters and post-baccalaureate students about the provincial government's Aboriginal Education Action Plan.

Having the AED office located right in the community is advantageous in a number of ways.

"My staff, we're all Aboriginal. We're all First Nations and Metis people," Settee said. "So having a branch like ours right in the community is very beneficial for the community because they can see Aboriginal people working in the provincial system."

The location also makes it more convenient to meet with representatives from school divisions and Aboriginal organizations that the AED is working with on different Aboriginal education initiatives, she added.

The location for the centre was chosen, in part, for its close proximity to the Urban Circle Training Centre, Settee said. Located across the street at 518 Selkirk Ave., Urban Circle is a community-based non-profit organization that has been in operation since 1991, offering pre-employment training for Aboriginal men and women who are on social assistance.

"We wanted to be close because of the reputation that Urban Circle has, that it attracts a lot of people from the community ... we wanted to be where there's a lot of action happening," Settee said. "The vision is to bring services, to bring learning, to the community."

Since the Murdo Scribe Centre officially opened its doors, another new player has come to the neighborhood bringing with it even more opportunities for education and training. The Winnipeg Education Centre, a partnership between the University of Winnipeg and the University of Manitoba, moved into its new home at 485 Selkirk Ave. at the end of June. The education centre offers degree programs in social work and education. Both are access programs designed to provide education opportunities for members of groups that have traditionally been under-represented in post-secondary programs, including Aboriginal people and people living in poverty.

The Murdo Scribe Centre was named in honor of the late Murdock "Murdo" Scribe in recognition of his contributions to Aboriginal education in the province of Manitoba. Scribe, who was born in Norway House, Man. in 1920, was a trapper, gardener, business man, band councillor, decorated Second World War veteran, storyteller and award-winning author. In 1975, he was appointed co-ordinator of the Traditional Individualized Education Program for the Manitoba Department of Education's Native Education Branch, the forerunner of the AED, and continued to work in the Aboriginal education field until his death in 1983.

"We're very proud that we have a building that's named after an Aboriginal person," Settee said. "We're very honored that ... his family gave us the permission to use his name and to honor him in this way."

For more information about the work of the Aboriginal Education Directorate at the Murdo Scribe Centre, contact AED director Helen Settee at (204) 945-4763. For information about Employment and Training Services, call employment counsellors Linda Hayda at (204) 945-0436 or Deb Dumas at (204) 945-4635. For more information about the Partners for Careers program at the centre, call PFC executive director Roberta Hewson at (204) 945-0447.

Stonechild's petition

(Continued from page 9.)

"For every \$100 they spend, they identify one dollar that has been allegedly misplaced."

Stonechild proposes a radically different board of governors' structure for the university. He suggested a 12-person board, comprised of representatives from the Assembly of First Nations, the FSIN, an FSIN Senator, three faculty representatives (one each from

the Regina, Saskatoon and Prince Albert campuses), two student representatives (one each from the University of Regina and the University of Saskatchewan) and one representative each from the provincial and federal governments. Under Stonechild's proposal, the board would elect its own chairman.

FNUC is currently governed by a 30-member board, of which 19 are chiefs of FSIN member

bands.

The rest are composed of representatives from the federal government, the provincial government, the universities of Saskatchewan and Regina, and student council presidents from the Regina, Saskatoon, and Prince Albert campuses. Only chiefs are allowed to vote on university issues, and the first vice-chief of the FSIN, who has the education portfolio, is the board chairman.



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Girl's mom still hopeful

By Stephen LaRose
Windspeaker Contributor

REGINA

One year later, and all anybody knows for sure is that Tamra Keepness hasn't come home.

On July 5, about 60 people from Regina held a commemorative march around the neighborhood where the little girl was living until her disappearance one year ago.

Her mother and stepfather, Lorena (Rena) Keepness and Dean McArthur, joined in a Christian prayer before taking part in the first turn around the 1800 block of Ottawa St., the street Tamra Jewel Keepness called home. The two didn't speak to the crowd, nor did they say anything to reporters when they went back into their home soon after their appearance.

"It's been a very hard struggle for them, but they believe their little girl is coming home," said Rev. Ed Cull, who has been the pastor for the past six years at the Miracle Centre Church in Regina's inner city.

"And we do, too."

"But Rena is having a very bad day, today. It's been hard on the children and hard on the family."

Many of the walkers held signs printed by sponsor ChildFind Saskatchewan. The signs showed Tamra's picture, gave her description and contact numbers for the Regina city police and the RCMP.

One of the ChildFind Saskatchewan posters was planted in the Keepness front yard. It was soon covered in flowers.

"I think that this would give the family a sense of hope," said Rena Penashue, a mother and an Aboriginal woman from Quebec who now calls Regina her home.

"As Aboriginal people, we support one another, whether or not we are blood related."

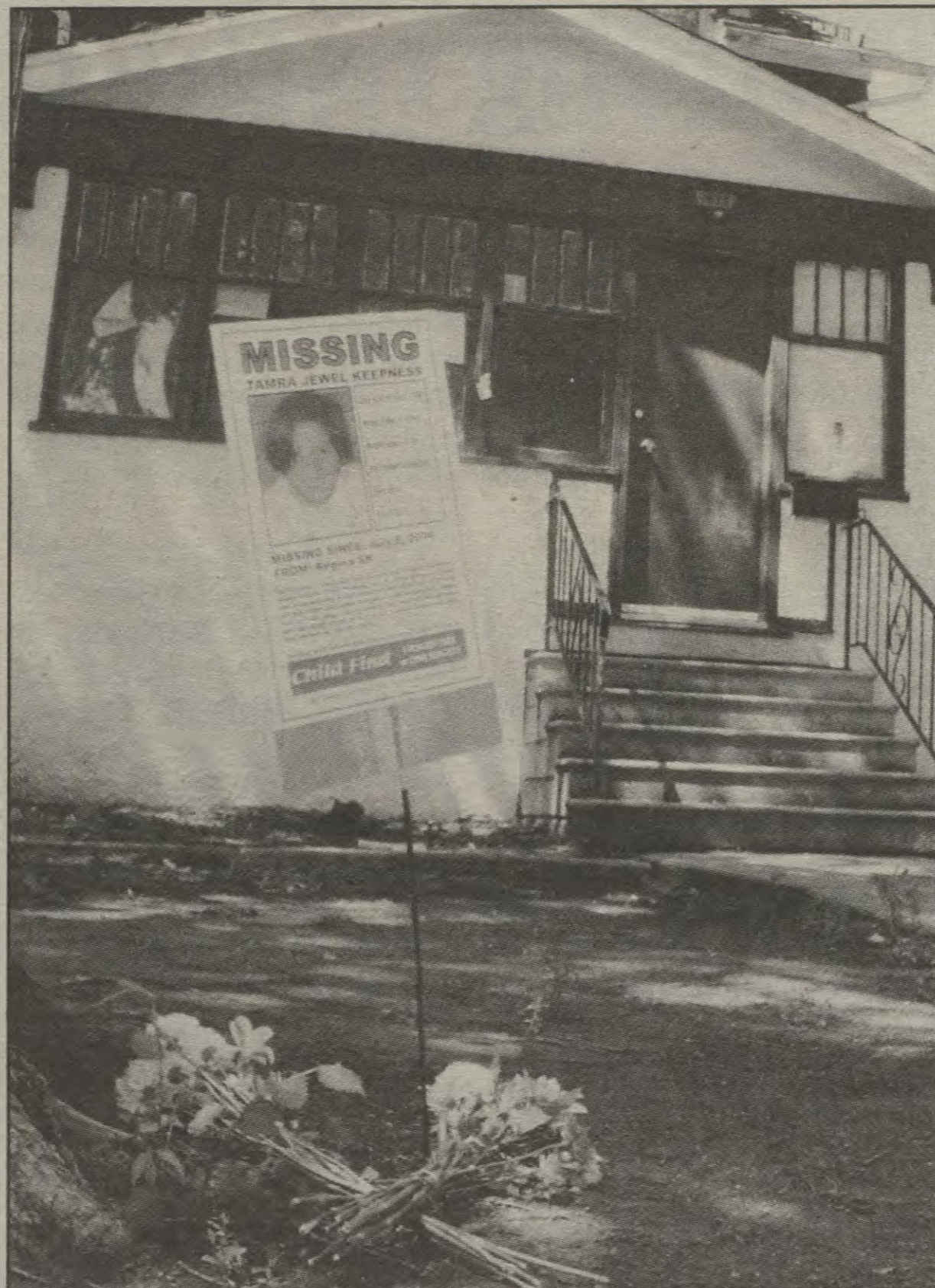
A few years ago, Penashue's infant son died of Sudden Infant Death Syndrome.

"I didn't lose a child in the same way that they did, but it's a loss and it's something very difficult for a parent to go through."

On the night of July 5, 2004, Tamra Keepness had gone to bed, but didn't come down for breakfast the next morning. When her parents went upstairs to her bedroom, she wasn't there.

Her disappearance sparked the largest missing person's manhunt in the history of the Regina Police Services, and much soul-searching not only in the poverty-stricken inner-city neighborhood, but also throughout the racially-divided Saskatchewan capital.

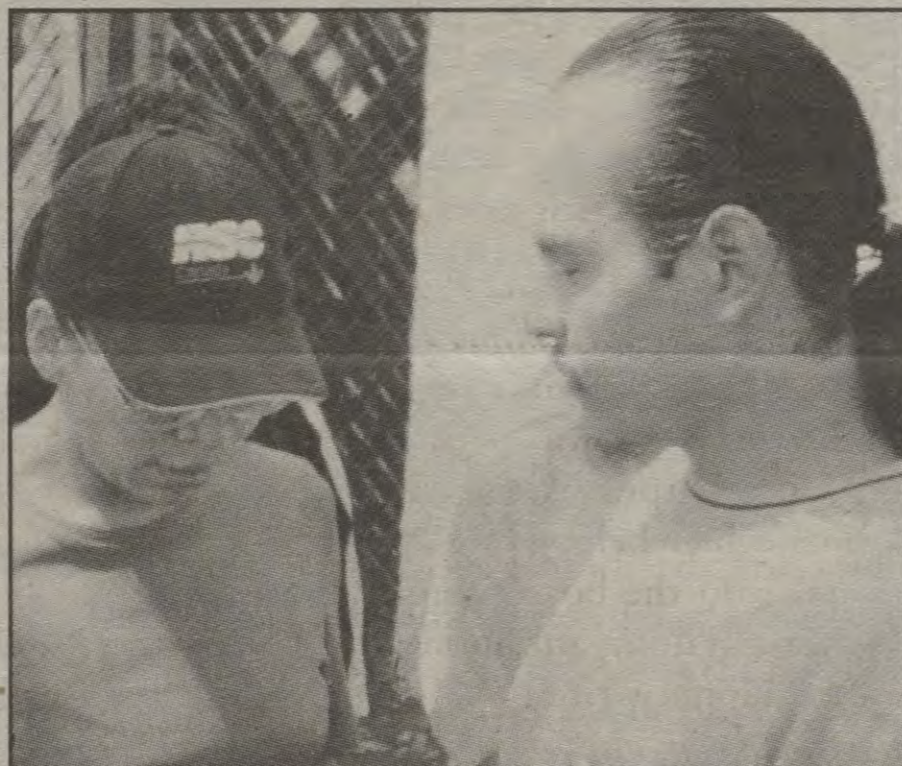
Regina police have interviewed more than 500 people in the investigation, and checked out more than a thousand leads. As well, everything from tracking dogs to psychics to vision-seeking Elders to the U.S.-based television show *America's Most Wanted* have made an effort to



PHOTOS BY STEPHEN LAROSE

(Top) Flowers are laid outside the home of Tamra Keepness, who went missing just over one year ago.

(Right) Tamra's mom and stepfather say a prayer before taking part in a commemorative walk in Regina.



find the little girl.

In late June, Regina Police Chief Cal Johnston announced the creation of another new task force to investigate her disappearance. The six-person group of investigators has been assigned to review all aspects of the case and to sort through the mounds of evidence collected in order to review clues that may have been overlooked.

Tamra was last seen going to bed on the night of July 5, 2004. Police said there was no signs of a struggle or forced entry in the home at the time she disappeared.

The Regina police and RCMP have searched an area along the Qu'Appelle River, about 75 kilometres north of the city on the lands of Muscowpetung First nation, Pasqua First nation, and Echo Valley Provincial Park.

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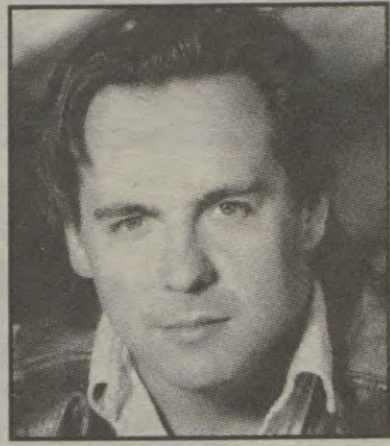
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Perspective is everything on visible status

When is a door not a door? When it's ajar. An old joke, but one that has me pondering a similar existential dilemma. When is a visible minority not a visible minority? When he is Aboriginal. Confused? So was I.

This confusion of terminology became apparent to me when an anthology of visible minority writers was released some time ago. It included some of my work. I was very proud of this fact and excitedly promoted it to several people. It was then that I was told by somebody who worked in the equity department at a Toronto university that, technically, I shouldn't be in the book because I wasn't a visible minority. In fact, I wasn't a visible minority for two reasons. It's always nice to have additional confirmation when you are not something.

First of all, according to



THE URBANE INDIAN

Drew Hayden Taylor

government definitions, a visible minority cannot be a First Nation person. And vice versa. Evidently they are two completely different kettles of fish... ethnic fish of a sort. You can be one, but you can't be another. On government forms, you are required to check off one or the other. I find this puzzling because many Native people are far more visibly non-white than a lot of other minorities.

It does bring up an interesting question. I know dozens of Native

people who are half Jewish. Half Chinese. Half black. Since they cannot be both, does that make them, as a compromise, a visible Nation or a First minority? It does become a complex situation.

The other reason I was told I shouldn't be in the book was the fact that, though I claim First Nation heritage, I have blueish-green eyes and a propensity to look "quite white by sight." In fact, some would argue I was an invisible minority. I would stand out like a sore thumb... or a white

thumb on a red hand. As a result, my experiences would be markedly different from those who were more "visible" or more "First Nations."

It's what I call a double dilemma. Damned if I do, and damned if I do again. Who knew that being yourself could be so complicated? It almost makes you wish you had more say in who you are. Or aren't.

I would like to humbly point out that if you take into consideration the entire population of the world, all six billion people spread out over the six continents, people in my position can indeed be considered visible minorities. It's all in the math.

Picture those six billion people. Now almost half of them are Chinese and South Asian. Add to that all the people of other Asian

nationalities, throw in a few hundred million people of African, Semitic or Arabic heritage, and don't forget the Indigenous populations of the world.

Once that is all totaled up, I would estimate that two-thirds of the world's population right there easily would have brown eyes and tanned or colored skin. Do you get where I'm going with this? Now, add to that the various and more beige nations of Europe, in particular the Mediterranean people who have a darker complexion and eyes, and those numbers creep up.

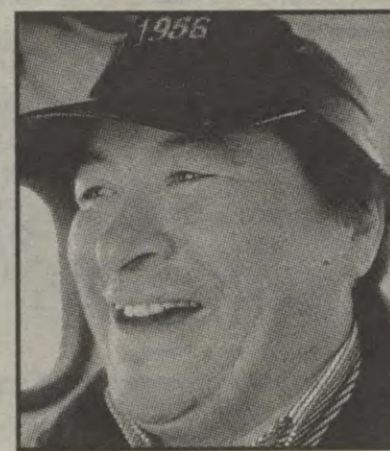
The bottom line in this rant... if there is one... is probably that it's just another case of somebody telling somebody that they're not the somebody that somebody told them they were. I'm glad I cleared that up.

Guided by books of wisdom and knowledge

In the annals of Arctic literature, there exist some writings unequalled for sheer colonial boldness, which deserve some quality attention. Frozen in time and the written word, such writings are capsules of a mind-set worthy of closer examination. In them, great wallops of gratuitous advice were dished out to Inuit, who were instructed, step by detailed step, on how to be better Eskimos than they already were.

One of these, *The Eskimo Book of Knowledge* by George Binney, is a classic published by the Hudson's Bay Company in 1931.

Binney describes Inuit then: "...They are hunters, trappers and seafarers for the most part — happy-go-lucky, sporting folk, affectionate to their families, friendly and generous to all members of their community and on the best of terms with the White Men and Women who live among them. Through the enterprise of missionaries many of them have learned to read and write... They have, however, only one book in their language — the Bible... Upon these merry people, wholly ignorant



NASIVVIK

Zebedee Nungak

of the *Why and Wherefore of the World, the shadow of Civilization is now falling...*

Thus it has come about that His Majesty's most cheerful subjects, the Eskimo, have two books in their language where before they had one — a book for Sundays to which is now added this book for weekdays."

As if to get on the bandwagon, Canada's Department of Mines and Resources produced *The Book of Wisdom for Eskimo* in 1947. Its table of contents exposes an attitude of graphic paternalism. Starting with "Where Sickness Comes From," and "How Sickness Spreads." It goes on to "The Clean Camp," "Clean Pots and Dishes," to "Clean Food." Another section includes "Family Allowances," "Care of Rifles," "Conservation of Game," and

"Planning for Periods of Scarcity."

Then there is *A Letter From the Government to the Eskimo People*, written by O.S. Finnie in 1931. This one is a gem of extreme colonial supervision-ism: a keeper, which belongs in a frame, to hang on the boardroom wall of every Inuit organization.

Mr. Finnie writes: "You must have food. You must have clothing. You must have dog-food. You cannot do without food, you cannot do without winter clothing, nor can you do without dog-food. Your food, your winter clothing, your dog-food all come from your country; either from the sea or from the land. There is no other way to get them.

"...Always 'cache' the meat. Do not throw it away, but dry it. Dried meat is better than canned meat: as for sea-shore Eskimos, seal meat

is better than canned food... When you trade fox skins for white man's food, do not buy flour only, but also rolled oats and rice. These are better. It is not good to use baking powder all the time, nor to put too much of it in the flour.... Do not let the children drink strong tea, and give only milk to the smaller children."

The authors practically invade the homes of their subjects to give them hands-on training on how to be civilized Eskimos! It's amazing to behold what saturated the thinking of people who were then in the best position to help Inuit. It's also somehow difficult to be bitter about it.

In the mind-set of the authors, Inuit are primitive, uncivilized, dirty, louse-infested, un-hygienic and uneducated; fit to be transformed into something else by right-minded Qallunaat (white men). They don't know how to preserve their food, have never heard about conservation of wildlife, and are utterly ignorant about how to use government-issued family allowances.

In short, Inuit are characterized

as not having a clue about how to live life, and have to be trained-on-the-job to be proper, regimented Eskimos. Mr. Binnie writes: "This book — the Book of Knowledge — is the light of the sun: it will show you the path through the difficult places of life: it will provide you with further knowledge of the White Man: it will show you by what means you can make yourselves and your children more happy and prosperous."

Read then this book — the Book of Knowledge — for in it you will find a great store of truth — a cache such as you make of your meat when you have it in plenty after the walrus hunt. It will fill you with understanding, which will strengthen you on the journey of life. Let those of you who read it, recite the book to those who cannot read. In your camps discuss the book; talk of it in your igloos at night time when your pipes are lit. Teach it to your children; this book will help them."

One hates to intrude on these trains of thought, so well expressed! I'm left wanting to read every last word of this stuff!

There's so much... we can hardly fit it all in!

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Vancouver Aboriginal Child & Family Services Society, the largest urban-based agency of its kind in Canada, plays a vital role in the community and is undergoing substantial

growth that includes child protection services. To help us continue our critical family support work we are currently recruiting additional:

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Vancouver Aboriginal Child & Family Services Society

[sports]

Honoring the best in running

By Sam Laskaris
Windspeaker Contributor

WINNIPEG

A Winnipeg-based road running race honoring a pair of former Native Olympic athletes has grown in prestige.

The third annual Joe Keeper—Angela Chalmers Celebration Run will be held on Sept. 11 in Winnipeg's St. Vital Park.

As in the first two years of the event, the five-kilometre race will serve as a fundraiser for the Manitoba First Nations Education Resource Centre's scholarship fund. The race though is open to all and not restricted to just Aboriginal athletes.

This year's race will serve as the Manitoba provincial 5K road championships. It will also be the national championship for masters athletes (women 30 and over, men 35 and over).

Walkers are welcome to take part in the event. All finishers of the route will be presented with a medal in honor of their accomplishment.

There's also \$2,000 in cash prizes to be won by the fastest runners. There's even a category for the fastest female and male Aboriginal athletes.

During the inaugural run in 2003, the race attracted 140 entrants. Last year's race drew 250 participants.

Race director Rocky McKay is hoping to have at least 300 runners this year.

Last year's race attracted about 50 Aboriginal runners. One of them, Jason Loutitt, who was a University of Manitoba student, was the over-all race winner.

This year's race will feature a

couple of changes from previous years.

In the past, the event included both 5K and 10K courses. But organizers have dropped the longer distance this year in order to concentrate on the shorter race.

The race route has also been altered. This marks the first year the event will begin and end at St. Vital Park.

"There's a bit of an incline on this year's course," McKay said. "But to me I would still call it fast and flat."

During its first two years the event raised \$4,000. Last year, three Aboriginal graduating high school students from Manitoba received \$500 each towards their post-secondary education thanks to the scholarship fund.

Award recipients must have high marks in their final year of high school studies and also act as role models for others.

The Celebration Run honors Chalmers, who captured a bronze medal in the women's 3,000-metre race at the 1992 Barcelona Olympics in Spain.

Chalmers had several other highlights during her career. She won a pair of gold medals (1,500-metre and 3,000-metre races) at the 1990 Commonwealth Games. She also won her 3,000-metre event at the '94 Commonwealth Games.

As for the late Keeper, he came close to garnering an Olympic medal. He placed fourth in the men's 10,000-metre race at the Stockholm Olympics. No Canadian has placed that well in that race since.

Participants are urged to register before the day of the race.

More information is available by calling McKay at (204) 940-7041.

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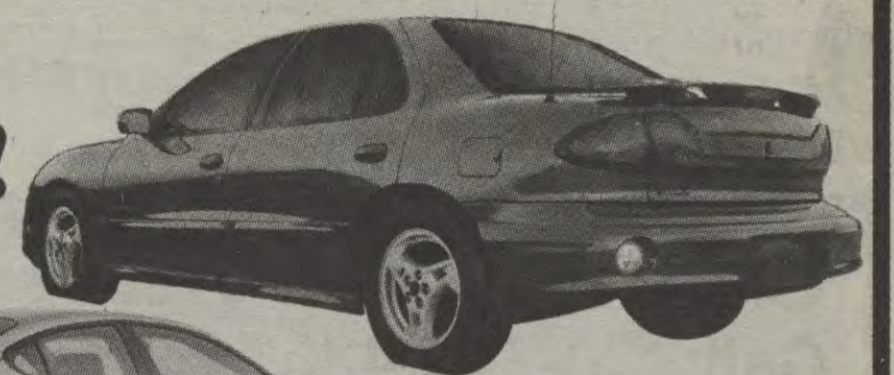


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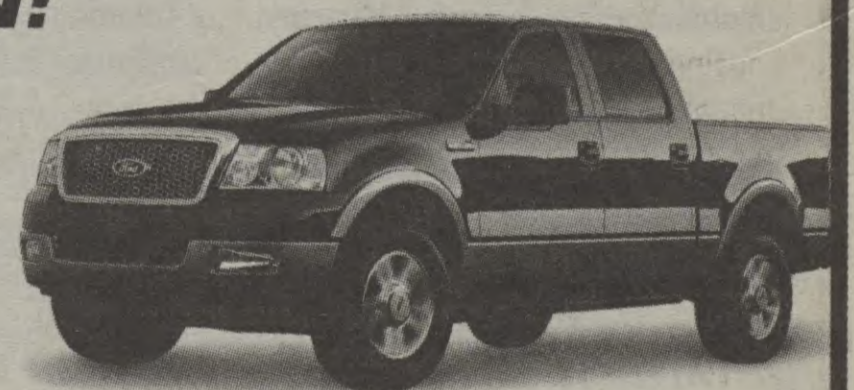


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Windspeaker

The Edmonton Housing Trust Fund (EHTF), is contracted to deliver the Urban Aboriginal Strategy (UAS) funding in Edmonton.

The EHTF is seeking an experienced and enthusiastic individual to join their team for the following position:

UAS Strategic Planning Coordinator

The incumbent will provide the strategic direction in the development of a long-term strategy to address key Urban Aboriginal issues through the design, facilitation, and management of a collaborative process acting as the key resource to the UAS Steering Committee and to sub-committees. The strategy development will engage and support the Aboriginal community, agencies, institutions, and government to create specific initiatives to address key Urban Aboriginal issues in Edmonton.

Applicant should be a graduate from a recognized post-secondary institution with a focus in Aboriginal Studies, Business Administration, Commerce or related fields. Strategic planning, research and project management experience are required. Must have experience in the Aboriginal history & culture and urban Aboriginal community issues. A combination of education & experience may be considered.

Please submit your resume & cover letter by July 25, 2005 to:

901, 10025 - 106 Street
Edmonton, AB T5J 1G4

NO PHONE CALLS PLEASE

Only those selected for interviews will be contacted.



Arrows making history

The Six Nations Arrows Express will play host to the 2006 Minto Cup, the crown tourney in national Junior A lacrosse.

It will mark the first time a First Nations squad has played host to a Canadian lacrosse championship in its own community.

Besides the host Arrows Express, the 2006 Minto Cup tourney will also include one team from British Columbia, one from Alberta and the Ontario Lacrosse Association (OLA) champions, or OLA finalists if

Six Nations ends up winning its own league.

Lewis Staats, the president of the Arrows Express, expects his club to have a strong next season.

"We have 23 players signed now and only five are overagers," he said. "So the other 18 are all eligible to return next year. We expect to have a very strong and competitive team."

Six Nations, which advanced to the 2004 Minto Cup final staged in Burnaby, B.C., has also been a force this season. The club was hoping for a lengthy playoff run

after finishing atop the OLA regular season standings with a record of 19-3-0.

If the Arrows Express do go on to win the OLA crown, they'll participate in this year's Minto Cup tourney, scheduled for Aug. 25 through Sept. 3 in Edmonton.

"It would be a feather in our cap if we are the defending Minto Cup champions when we are hosting next year," Staats said.

All of the matches at next year's tournament will be held at the Iroquois Lacrosse Arena, with a seating capacity of about 1,200.

Vancouver Aboriginal Child & Family Services Society, the largest urban-based agency of its kind in Canada, plays a vital role in the community and is undergoing substantial growth that includes child protection services. We are currently seeking a strong leader with an innovative and dynamic style for the pivotal role of

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Vancouver, BC

You are a visionary who possesses the ability to lead the organization in continued growth in the area of devolving statutory aboriginal child protection services. In addition to excellent interpersonal, communication and problem-solving skills, you bring to the position the ability to maintain effective and respectful relationships with all stakeholders.

Your Master's degree in business, law, public relations or social services (or an equivalent combination of education/experience) is complemented by a minimum of 4 years' experience as a senior manager in a public- or private- sector organization that serves Aboriginal families and children. Knowledge of Aboriginal child welfare practice and First Nations communities is required.

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While preference will be given to qualified First Nations persons (Human Rights Exemption), all are welcome to apply. Please forward a résumé by July 25, 2005 to our HR Manager at fax: 604.872.6729 or e-mail: sharon_munro@vacfss.com.



Vancouver Aboriginal Child & Family Services Society

Aboriginal Policy Analyst

Alberta Children's Services, Edmonton - Here is an opportunity that combines working with Aboriginal communities and government programs and policies.

The Aboriginal Policy Analyst promotes and administers programs and services that support advanced policy and planning associated with the review, development, evaluation and implementation of Aboriginal policy and programs within the Family Violence and Bullying Branch. In this role, you will be responsible for coordinating and administering major policy activities through active engagement with Aboriginal community stakeholders. You will also research, develop and maintain family violence and bullying policies and procedures to comply with legislation and to meet business plan goals as they relate to achieving positive outcomes with Aboriginal people. You liaise and consult with a wide variety of stakeholders to ensure timely and meaningful inclusion of Aboriginal perspectives in the cross ministry, ministry and community based initiatives undertaken through the Office. Through collaboration and partnerships, you will work to identify opportunities and resolve issues as they arise. In this role, you provide responses to correspondence, and provide analysis and reports to the Department and Minister. This position requires unique knowledge and skills, and an understanding of Aboriginal culture.

Qualifications: University graduation in a related field, plus considerable progressively responsible related experience including expertise in the dynamics of the prevention of child abuse and family violence. Proven abilities in facilitation and collaboration with stakeholder groups are required. Strong communication skills, including verbal and written are necessary. Experience working with Aboriginal cultures is essential. Strong problem-solving skills and the ability to prioritize is critical. The ability to speak an Aboriginal language is an asset. Equivalencies may be considered.

Note: Final candidates for this position will be asked to undergo a security screening. Salary: \$53,568 - \$70,212. Closing Date: July 22, 2005.

Online applications are preferred. To apply online visit www.gov.ab.ca/jobs or submit your resume to: Pat Barnum, Alberta Corporate Service Centre, 3rd Flr Centre West Building, 10035-108 Street, Edmonton, Alberta T5J 3E1. Please ensure you quote competition number 28907.

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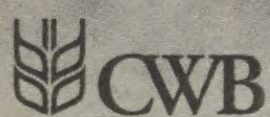
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Artist captures experiences for future generations

By Cheryl Petten

Napachie Pootoogook was barely out of her teens when she first began to draw. The concept of drawing as an art form was new to the Inuit. It was introduced in 1957 by James Houston, the Canadian artist who lived among the Inuit and was responsible for introducing Inuit art to the rest of the world, and showing the Inuit how they could turn art into a livelihood.

Napachie's mother, Pitseolak Ashoona, was one of the first women in Cape Dorset to take up drawing and her works won international recognition and acclaim. She was elected to the Royal Canadian Academy of Arts in 1974 and named to the Order of Canada in 1977. She died in 1983, leaving behind more than 7,000 drawings illustrating scenes from Inuit mythology and Inuit life. In 1993, Canada Post issued a stamp in her honor.

When Napachie was born in 1938, her parents were still living life on the land. She was born in Sako, a small camp on the southwest coast of Baffin Island.

In the mid-1950s, Napachie married Eegyvadluq Pootoogook, a carver and printmaker. The couple had 11 children, although tragically, four of the children died in fires.

Napachie was a quiet woman with quiet ways and an intensity that shows itself in her work. But she was also a strong woman, who faced all the adversities that life had to throw at her and continued on.

"Even though I have gone through difficult times, I want to stay on my feet because nothing can be done about it," she

Some of the works Napachie created during the last five years of her life are on display at the National Gallery in Ottawa until Sept. 18. The travelling exhibit, put together by the Winnipeg Art Gallery, features a series of 69 of the 300 or so autobiographical drawings created by Napachie during that period.

once said.

Napachie wasn't the only member of the family to inherit her mother's artistic talents. Four of her brothers—Qaqaq, Komwartok, Kiugaaq and Ottokie Ashoona—have made names for themselves as sculptors. But only Napachie followed in her mother's footsteps and took up drawing as her chosen art form. By the time she died of cancer in 2002, Napachie had dedicated four decades of her life to drawing, creating 5,000 or more works of art.

Napachie created her art for a number of reasons, one of them financial. By selling her drawings she was able to earn money to support her family. But she also did it because she was an artist, and her drawings were her way of expressing herself.

She took pride in her ability to remember the way life had been for the Inuit when she was young, and to remember the stories the Elders had passed on to her. It was these memories and stories that she recorded for future generations through her art.

Napachie was also a skilled throat singer, a form of vocal competition traditionally performed by Inuit women. She

contributed to the resurgence of the art among her people and helped to introduce throat singing to a larger audience.

Her skills as a throat singer were captured in a 1993 documentary *Qaunak & Napachie—more than throat singers*, which followed Napachie and fellow Cape Dorset artist and throat singer Qaunuk Mikkigak during a trip to Ontario, performing at Canada Day celebrations in Toronto and festivals across the province. Her talents also won her a role portraying a throat singer in *Glory & Honour*, a 1998 movie about Matthew Henson, the first black man to travel to the North Pole.

During her artistic career, Napachie used acrylics, colored pencils and black felt-tipped pens, but later in life she drew mainly in pen and ink, sometimes using colored pencils in soft hues.

While known best for her narrative works, many of them depicting images from her own life, she also turned her attention to creating scenes from mythology or from her imagination.

Many of the images created by Napachie relate the experiences of Inuit women, both positive and

negative. She didn't shy away from dealing with subjects like spousal abuse and forced marriage, but also drew pictures illustrating happier times as well.

Her abilities as a storyteller shine in her work. Especially in her later works, she saw her role not just as artist, but also as historian, chronicling the history and experiences of her community through her drawings.

Some of the works Napachie created during the last five years of her life are on display at the National Gallery in Ottawa until Sept. 18. The travelling exhibit, put together by the Winnipeg Art Gallery, features a series of 69 of the 300 or so autobiographical drawings created by Napachie during that period.

The drawings each show an image from Napachie's life, chronicling her memories of camp life, the transition to living in Cape Dorset, and her personal experiences as wife and mother. Some of the drawings tell the stories of other members of the community—Elders, leaders and shaman among them—while others depict a community in transition, as old ways and beliefs were replaced with new ones. Accompanying each image is a section of text in Inuktitut syllabics, explaining what is happening in each picture.

Napachie has left a lasting legacy in the form of her many drawings, but she has also left a living legacy—her daughter, Annie, who has also established herself as a gifted artist. While many of Napachie's children are artists, it is Annie who is following in the footsteps of her

mother and grandmother as a chronicler of her times.

Like her mother and grandmother, Annie draws what she knows. While her grandmother's works captured the camp life of the Inuit, and her mother's focused on the time of transition between life in the camp and life in the settlements, Annie's work focuses on the life of the Inuit today, whether it be images of people lined up to get money from the ATM machine at the Co-op, or a drawing of the family sitting together watching television.

When Annie draws, she does it for herself, but she also does it for her grandmother and her mother, wanting to carry on what they began and keep their work alive.

About a year before Napachie died, she and Annie were together at Napachie's home, the two of them drawing together, when Annie looked at her mother and saw that she was crying. When she asked her why, Napachie told her it was because she was so happy to know that her daughter would be able to turn her art into a livelihood, and urged her to continue to draw as long as she could.

Over the years, many exhibits have been organized featuring the works of both Napachie and her mother, Pitseolak. This summer, at Fehely Fine Arts in Toronto, a new exhibit, *Windows on Kinnagait*, was held, featuring works by Napachie and Annie. From grandmother, to mother, to daughter, the torch is passed.

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