

Windspeaker

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Corbiere decision making waves

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Lawyers who worked on the Corbiere case concerning the voting rights of off-reserve members that was decided by the Supreme Court of Canada on May 20 say the media's misunderstanding of the decision may have triggered an incident at the Abegweit Reserve in Prince Edward Island. On May 25, three women who were off-reserve members tried to vote in a band election and wound up being charged with obstruction.

Toronto lawyer Bill Henderson, who represented the Batchewana band in the Corbiere case, e-mailed *Windspeaker* to say that our reporting of the decision was "slightly misleading and may be a source of problems for those who rely on it."

"Your report suggests that off-reserve members are now entitled to the same voting rights as on-reserve members," he wrote. "That is not what the court said. In fact, the court said the opposite: 'The principles of substantive equality do not require that non-residents have identical voting rights to residents, but rather a system that gives non-residents meaningful and effective participation in the voting regime of the band.'"

The decision struck down a phrase in Section 77 of the Indian Act that limited the voting rights of off-reserve residents, saying the phrase violated the equality provisions of the *Canadian Charter of Rights and Freedoms*. The court gave the government 18 months to come up with a way that will allow all members of First Nations communities to participate meaningfully in the governance of their home communities.

Lawyers close to the case say off-reserve members may find they'll be allowed to vote on major issues such as land claim settlements, but local issues will still be voted on only by reserve residents. The discussions will take place between the federal government and Native leaders over the next 18 months.

(see Batchewana page 2.)



BRAD CROWFOOT

Balancing act!

Earl Charters demonstrates his talent with the hoops at the inaugural Canadian National Competition Powwow held in Edmonton from May 28 to 30. For more see page 15.

Informant comes in from the cold

By Paul Barnsley
Windspeaker Staff Writer

HAMILTON, Ont.

A member of the Six Nations of the Grand River First Nation claims he has resigned as an undercover police and government informant because the information he gathered and passed on was not used for the right purposes.

Jim Moses, 53, said he provided the Ontario Provincial Police with information, four months in advance, that members of the Kettle and Stoney Point community who were occupying Camp Ipperwash planned to expand their occupation to Ipperwash Provincial Park.

The group moved into the park on Labour Day, 1995. Shortly after that move, Native land claim protester Dudley George was shot dead during a confrontation with a heavily armed police tactical squad. An

OPP officer was charged and convicted with criminal negligence causing death in connection with the shooting.

The George family has filed a \$7 million wrongful death lawsuit, claiming that Premier Mike Harris and others were responsible for decisions that resulted in the death. Harris has denied this is true. The family has said the lawsuit will be dropped if Harris calls a public inquiry into the events leading up to the death. The recently re-elected Ontario premier has refused to do so, electing instead to have his lawyers attempt to derail the lawsuit in court.

Moses made three trips to Camp Ipperwash to gather information. He said he saw a bandoleer, which held 12-gauge shotgun shells, but no guns. He also said that on one occasion he spent the night at the camp and the next morning witnessed a visit by a police officer who arrived to deliver a mes-

sage to the protesters at the camp. When the protesters walked to the camp entrance to see what the officer wanted, one of them hid a baseball bat nearby in case of trouble.

"That made me think, 'Maybe they had no guns,'" he said.

He said he passed that information on to the OPP and the Canadian Security Intelligence Service or CSIS — Canada's version of the Central Intelligence Agency.

Moses' interest in the more shadowy elements of life in Indian Country started early. Born July 26, 1945 on Six Nations and raised in nearby Vineland, Ont., in his younger days Moses had dreams of writing novels. In his 20s, he turned to journalism as a way of paying the bills and found his Native heritage allowed him to get close to stories that mainstream, non-Native journalists couldn't crack.

(see Native page 2.)

WHAT'S INSIDE

QUOTABLE QUOTE

"This is a disaster and just more proof that the leaders of these organizations have failed to put the interests of their own people ahead of their own petty rivalries and jealousies. We should be together on this, but everyone is running around doing their own thing and in the end diluting what could have been, what should have been, a good thing."

— anonymous,
a chief speaks out against the development of another cultural centre planned for Winnipeg and in competition for funds with the Roundhouse project.
(see page 3.)

UNIQUE COMMUNITY

Windspeaker takes a look at Vancouver's downtown eastside with photographer David Campion. Grief, pain, addiction, AIDS and violence plague the area, but out of the chaos comes hope and a spiritual re-awakening.

.....Pages 10 and 11.

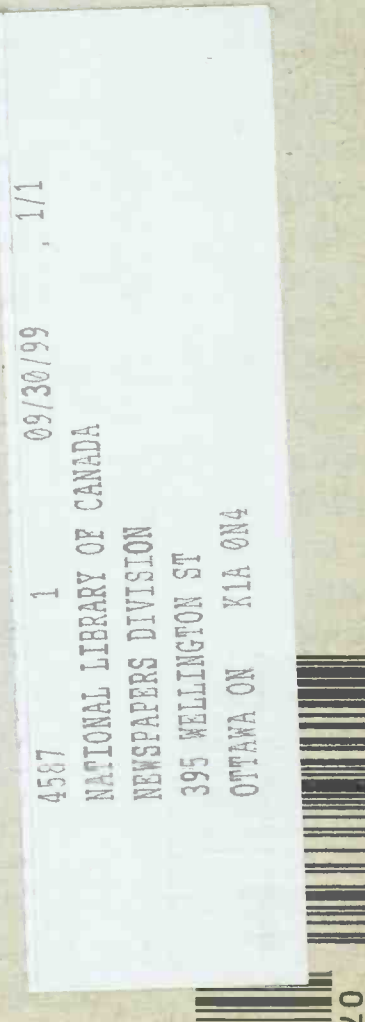
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see page 4 for details.

ADDRESS:



Batchewana case could cost

(Continued from page 1.)

"The Supreme Court said there's a whole range of possibilities, a whole range of interests. The parties need to get together and work on a good faith solution. The court said, in effect, 'Go be creative; go be constitutional,'" said one lawyer, who asked not to be named.

Batchewana Chief Vernon Syrette told *Windspeaker* on June 16 that his community is now holding community meetings to discuss and decide the best way for his community to ensure compliance with the court decision. He said he and his council have maintained all along that off-reserve members should participate in major decisions that affect their rights but not on local matters that affect only reserve residents.

Syrette thinks the court's direction was for each First Nation to come up with its own method of providing reasonable participation in band affairs for off-reserve members. He also said that now the court has forced the issue by imposing the 18-month deadline, the Indian Affairs department should provide funding so that off-reserve members can participate in the process of creating and implementing a revised system of voting that includes them.

"We're holding the federal government accountable for this," he said. "We're working on a proposal now."

Terrence Lavallee, the former chief of the Cowessess First Nation in Saskatchewan, said his band paid close to \$1 million to

ensure that off-reserve members participated in the ratification of the band's treaty land entitlement agreement, a process that will have some similarities with what Syrette thinks the court needs to satisfy the Constitution's equality requirements.

"It won't be cheap," Syrette said.

The president of the Native Women's Association of Canada, Marilyn Buffalo, thinks that Batchewana is on the right track.

"Good for Chief Syrette. He should hold them accountable," she said. "The challenge, in the light of this decision, will be for all First Nation leaders to declare jurisdiction over all of their members and I believe the onus is on the department to support the chiefs once they declare jurisdiction."

Feds made mistake

By Paul Barnsley
Windspeaker Staff Writer

SIX NATIONS OF THE GRAND RIVER, Ont.

The first phase of the Six Nations band council's demand for an accounting of lands and monies held in trust by the federal government concluded on May 21, and one very significant mistake was made by federal lawyers, says a senior council employee.

"There were more than 8,000 documents submitted to the court concerning our court case. This was number 4,610," said Six Nations Land Claim Research Director Phil Monture during an interview on May 27.

He offered *Windspeaker* a

copy of the document, a 16-page memo written Nov. 5, 1984 by then-Indian Affairs minister David Crombie to then-deputy minister Maurice LaFontaine.

Monture believes the government could have exercised its cabinet secrecy privilege and not turned over the memo but government lawyers decided, since Six Nations already — apparently through a government error — had possession of it, an attempt in court to exclude it would have only drawn more attention to it. As a result, he said, there was no attempt to deal with the document during the six days of hearings in Brantford provincial court's general division.

(see Former minister page 8.)

Native man dumps Canadian spy agency

(Continued from page 1.)

All reporters who have covered the Native beat for any length of time in eastern Canada have come across Moses. He was a bit of a puzzle for investigative journalists, regularly calling newsrooms to provide reporters with additional information about stories that had already been published or to inquire about information that didn't make it into print. In this way, he has created a sizable network of contacts throughout the mainstream and Iroquois communities located along the St. Lawrence River in both Canada and the United States.

During a series of interviews with this newspaper in late May, Moses named several OPP intelligence officers and one CSIS agent as his "handlers" — the person in intelligence gathering organizations who supervises and collects information from informants. Six Nations Police Chief Glenn Lickers confirmed that Gary Lee, one of the people named by Moses, is an OPP intelligence officer who was assigned to the Six Nations area during the time Moses claims he was working for the OPP.

"I'm on the list, I'm number 409. OPP-409," Moses said. "The way they told me, they said, 'I'm making you a numbered confidential informant,' as if it was some kind of bestowal."

When contacted by phone on June 14, Lee told *Windspeaker*: "I can't comment at the moment. As you know, these are sensitive issues."

He promised to call the next morning, after consulting with his superiors about what comment could be made. The next day, he called to say he couldn't comment.

CSIS has a standing policy of not commenting on the actions of its intelligence operatives.

While travelling in Europe in the late 1960s, Moses kept up on political developments at home through newspapers and letters from his family. In 1969, his mother sent him a copy of then-Indian Affairs minister Jean Chretien's White Paper on Indian Affairs. One section jumped off the page for the would-be writer: part of the government's plan was to eliminate Indian reserves and totally assimilate Native peo-

"I'm on the list, I'm number 409. OPP-409. The way they told me, they said, 'I'm making you a numbered confidential informant,' as if it was some kind of bestowal."



Jim Moses.

ple into the mainstream.

"I thought, 'Wow, if this political intent is acted upon, if this is pursued, it's going to cause a war in Canada between Indians and everybody else because they are not going to give up the last postage stamp of this great land that they used to own.' That's like lighting the fuse. So I thought, 'I gotta get home,'" he said.

He arrived in Montreal during the FLQ crisis and learned a few lessons about political terrorism by following the events of the day.

"What most people don't realize to this day was that the FLQ was only six people. I realized then how simple it would be for a very small group to appear to be a vast insurrection," he said.

It was at this time that cigarette smuggling was becoming a highly profitable industry on the reserves around Montreal and Cornwall. As he talked to traditional chiefs and grassroots people in these communities, Moses came to hold the opinion that the Native people involved in the cigarette trade were acting in ways that paralleled other terrorist groups.

He believed the Mohawk Warrior Society, a group Moses maintains was made up of people who profited from the cigarette trade and the smuggling of other commodities, was hiding behind the legitimate fight to assert the collective rights of Native people, in order to protect their profitable, but illegal, business endeavors. He also believed the mainstream press had been hoodwinked by the Warriors and that Canadian authorities were doing nothing to correct the false impression that the press was creating because "it was easier to say 'no' to a Warrior than to a reasonable, responsible Native leadership."

As an Iroquois person, Moses was outraged by both the overt and the more subtle forms of intimidation employed by the Warriors. He made up his mind to combat them and, at the same time, make a living as a freelance investigative reporter.

"My problem was I didn't have the time to build up a reputation. I wanted to be able to walk into an editor's office with a story and have them trust me and accept what I was telling them. So I thought, that's how to do it. I'll start my own investigation," he said. "I don't have to do a thing. I'll just dig and dig and dig and even if I don't find anything they'll be really scared because I might find something. So I wrote a letter to Ian Scott, who was the (Ontario) attorney general at the time and told him I'm starting my own investigation. I got letters back from (then Ontario premier David) Peterson, Scott and the commissioner of the OPP saying it's the responsibility of the police to investigate criminal activity."

Moses said he saw that the police kept their distance from reserve communities because of a lack of understanding of the people and their culture. He felt this left the door open for the Warrior minority to intimidate the law-abiding majority.

"Why should an Elder be sitting down in his house so afraid that he doesn't want to talk to me?" he asked. "He's worked for his people his whole life. Why should he be that afraid when police are getting paid large wages to protect him? He's not getting that protection. That's what really pissed me off, is that the reserves weren't getting the protection they deserved. Normal, innocent people were being intimidated and frightened. I had

to keep up my pressure on the police. The only pressure I had available was embarrassment — the possible embarrassment in the minds of police who, because of lack of resources, lack of information, difficulty in investigation, confusion, weren't doing the job on Indian reserves because they tended to think of it as 'not my problem. If I don't look, it'll go away; they'll settle it.'"

He found he had to educate newspaper editors and fight against the momentum the Warriors had created.

"The press, the media in general, not just the press, tended to treat Indians as a block. So any Indian who said anything could be accepted as a Native spokesman," he said. "It's like, pick up a newspaper and say 'Who has the press elected as a leader now?'"

He found friends in some newsrooms and eventually worked on investigations with the CTV news show *W5*. He also contributed to a number of investigative stories written by newspaper reporters and eventually did a lot of work for CBC's *The Dark Side of Native Sovereignty*.

A source close to the Iroquois Confederacy chiefs on the United States side of the border said Moses has been a very useful source of information for the chiefs in their fight against the Warrior movement. Many sources who preferred not to be named said they had serious concerns about any Native person spying on his own people for the benefit of the police or the government, but each noted that Moses shared his information with the Native leadership.

Respected Six Nations Elder, Huron Miller, told *Windspeaker* that Moses kept him up to date on his investigations and frequently sought his advice.

Six Nations police chief Glenn Lickers said he was not aware that Moses was working for outside police services, but he said it didn't surprise him. Lickers, the immediate past-president of the First Nations Chiefs of Police Association, backs up Moses' assertion that the Warriors profited from rivalries between police organizations.

"Over the years, we've become

aware that there were inaccurate intelligence reports involving our community," the police chief said. "None of the information was ever shared with us. Last fall, for example, an RCMP intelligence report stated there were huge stashes of arms on First Nations. If there's illegal weapons in our community, shouldn't they be sharing that information with us? But we never heard a thing."

If Moses' claims are true, the next question that comes to mind is: Are there other Native informants out there?

"I don't believe I was the first," he said when asked that question. "They moved in several different directions at the same time. Before me they had nothing, but once they got their mandate they developed several sources at the same time."

Moses said he was first approached in 1988 by OPP intelligence, adding that CSIS recruited him in late 1993. He claims his information was used but he was rarely compensated.

I received no pay from '88 until after Oka," he said. "After that, I'd get \$50 every second, third month. But it never, ever came close to paying the cost."

He worries that he will be branded as a traitor by some Native people. He worries even more that his days as a freelance reporter will be over when the news of his intelligence connections circulates, but he said the information that has been reported about the death of Dudley George makes him think the OPP is covering up a big mistake.

"I came forward mainly because of the screw-up," he said. "A lot of contentious issues have come up about the death of Dudley George that don't add up. I thought I could walk away from this but knowledge is responsibility and, I should know what went on in the camp, because I was there."

Asked if he was uncomfortable with the thought that many Native people will call him a traitor, Moses said, "I don't know if I'm uncomfortable, but I know it's a reality."

When asked if he had any regrets, if he had been used against his own people, Moses said: "I'm not worried about that because I knew I was right."

Move seen as rebuke of Roundhouse project

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

With the dirt just barely off of the proverbial ceremonial groundbreaking shovel in the construction of the Aboriginal Council of Winnipeg's multi-million dollar Neeginan Roundhouse Project, the Assembly of Manitoba Chiefs, the Manitoba Métis Federation and the Winnipeg Indian and Métis Friendship Centre stunned many observers by announcing their intention to build their own \$6-million Aboriginal cultural centre and museum at the Winnipeg Forks site.

"The plan presented to city council last month by a group called the Forks South Point Aboriginal Corporation, calls for construction of Spirit Island, a museum and cultural centre to be used to educate and entertain people on who Native, Métis and Inuit people are," said corporation fund-raiser Curtis Jonnie.

But with the Neeginan project's plan for the Circle of Life Thunderbird House, the announcement has many people scratching their heads as to why the city would need two separate and distinct Aboriginal cultural centres celebrating the contribution and achievements of the same constituency.

Winnipeg Mayor Glen Murray, who was present at the Neeginan construction groundbreaking ceremonies last month, seems to have had the same impression as many others that Neeginan was to be the focal point for Aboriginal cultural awareness in the city.

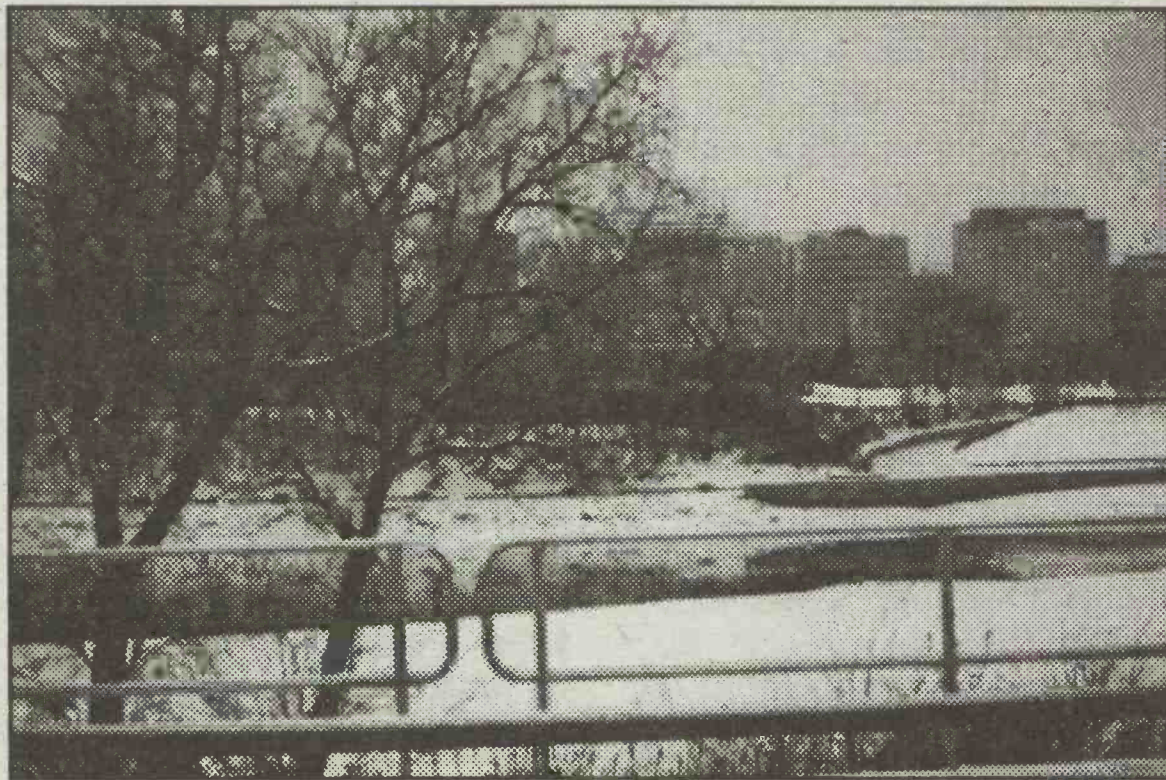
"The creation of a visible downtown cultural institution celebrating Aboriginal life is a major step on the road to healing our community," he said.

But the incessant jockeying for economic, political and cultural limelight between the chiefs assembly, the Métis federation and the Aboriginal Council of Winnipeg may only serve to deepen divisions and jeopardize adequate funding and support while politicians at all levels ponder which project to support.

"This is a disaster and just more proof that the leaders of these organizations have failed once again to put the interests of their own people ahead of their own petty rivalries and jealousies," said one chief who requested anonymity. "We should be together on this but everyone is running around doing their own thing and in the end diluting what could have been, what should have been, a good thing."

The announcement of the Spirit Island project also has many grassroots Aboriginal people puzzled.

"I thought we already were going to have a centre downtown where all the groups could be together and where there was going to be a strong cultural component. Why do we need another place," said 28-year-old James Cathcheway. "Why can't we have one place to show that we



LEN KRUZENGA

The southern banks of the Winnipeg Forks will be the site of the Spirit Island cultural centre.

are all working together and are united?"

The Neeginan project was soundly criticized at the time of its announcement by assembly Grand Chief Rod Bushie and federation president David Chartrand as not representing the interests of all Aboriginal people in the city and for the failure by the council to include the two other provincial Aboriginal organizations in its development.

However Aboriginal Council president Mary Richard provided letters she said proved they had invited the other organizations to participate, and said the two groups simply chose not to respond to the invitation.

Based on a campus-type design, Neeginan features a strong emphasis on showcasing the history and culture of Aboriginal people. Reaction to the Spirit Island plan from the Aboriginal centre has been diplomatic.

One source says the Spirit Island project will not diminish the importance or need for Neeginan.

"They [assembly and federation] realized that they missed the boat on supporting Neeginan so they had to come up with something to prove they're doing something, but it won't affect our plans one bit and besides they haven't managed to put together one major project yet and we have."

But that opinion is not shared by James Lafreniere, a Métis from Brandon, Man.

"We've got all these groups going around doing their own thing, and all of them saying that they represent us, yet, for ordinary people, it's a whole lot of money once again going to something that's not going to help people like me who need to improve my employability or education."

Lafreniere says the Spirit Island proposal calls for the three levels of government, the City of Winnipeg, Manitoba and Canada, to each contribute \$1.5 million with only one-quarter of the funds to be raised through corporate donations and other fundraising by the Forks South Point Aboriginal Corp.

"Between Neeginan, this thing and the CP station, they're going to be spending over \$25 million. If they had all gotten together and done one project in

one place there would be money left to really contribute to putting our people to work, in training, and getting proper housing. Why the hell doesn't anyone ever think about that," he said.

In fact, according to some reports, the Neeginan project is already at least \$1 million over budget before any significant construction has even commenced.

The Aboriginal Council of Winnipeg says the overrun is the result of higher than expected costs associated with purchasing property for the project along east Main Street and Higgins Avenue.

Yet there are concerns that the delays in starting the Neeginan project and higher property purchase costs are only the first signs the project will significantly overrun its budget.

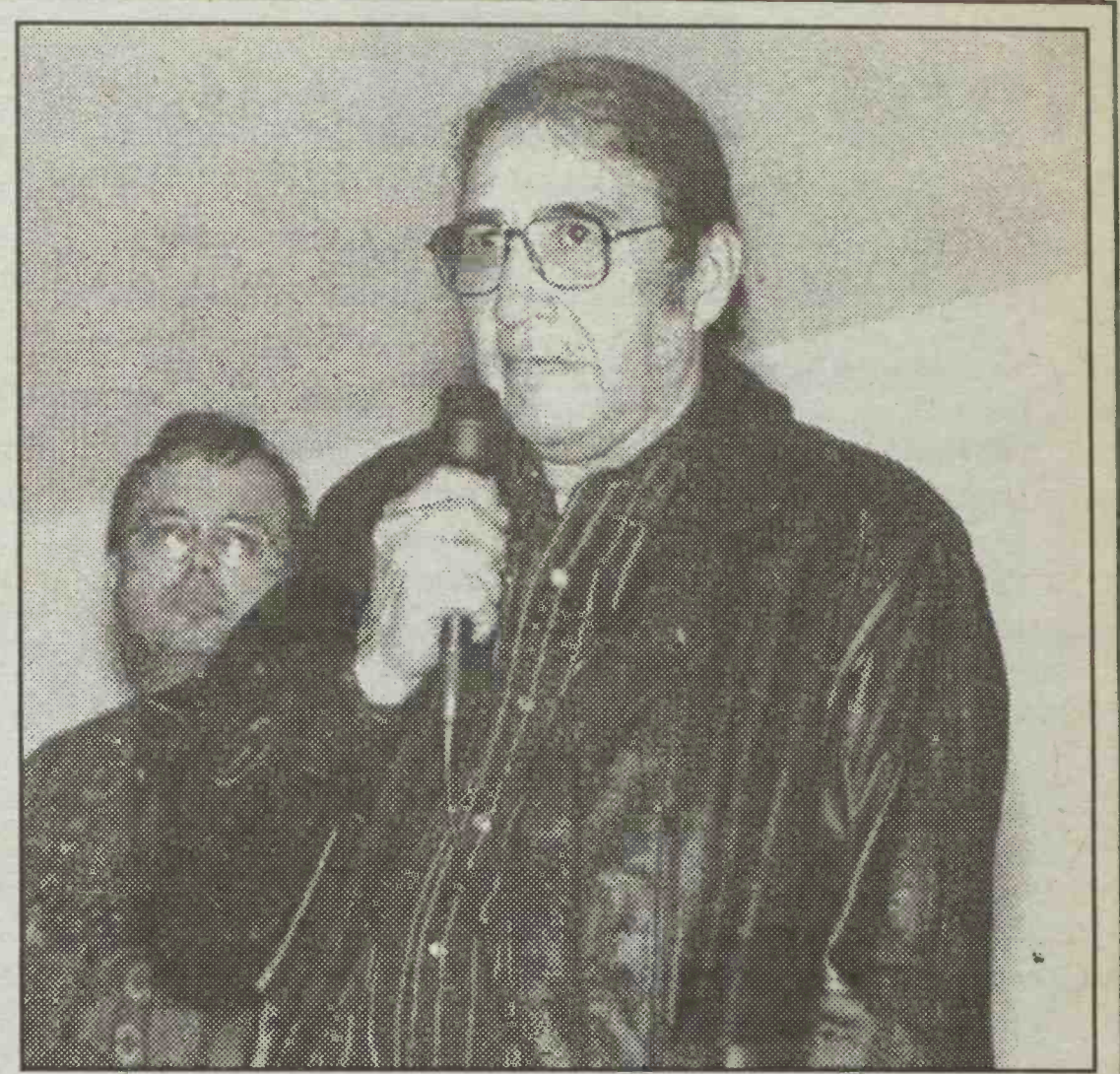
The competition between the two projects for the ever-diminishing supply of federal funding will reach a fever pitch if the Forks group manages to get government support for its project, according to several government sources, who say the lack of a single unified project waters down the effect of employment and training dollars.

"There is just going to be too much duplication so instead of being able to provide significant and meaningful financial funding it's going to get split and the net effect will be that we'll have a number of ineffectual projects instead of fewer effective programs."

However Jonnie said the Spirit Island project will capitalize on its location at the Forks, which draws an estimated 7 million tourists every year.

Assembly of Manitoba Urban Strategy co-ordinator, Jim Sinclair, said the assembly, Métis federation and friendship centre held a series of discussion forums on the proposal and concluded the Forks was the best site for such a project, due to its historical past as a sacred meeting place for first peoples.

Proponents of the Spirit Island plan say if funding is firmed up by year-end, construction of the new facility would be complete by next summer — also the projected completion date for the Neeginan Roundhouse.



GARY ELASCHUK

Elder Philip Cardinal said there was only one thing to remember, and that was to stand firm and to fight for what was once the Peeaysees Band's.

Land claim launched

By Gary Elaschuk
Windspeaker Contributor

BEAVER LAKE, Alta.

More than 300 people packed into Maria Munro Hall at Beaver Lake First Nation near Lac La Biche, Alta. on May 15 for an information meeting on the Peeaysees Band land claim.

The meeting was the first step in a long process that could take five to seven years to resolve, lawyer Bruce Barry told the crowd. Barry said the land claim for a band that occupied the Lac La Biche area a hundred years ago was initiated at this time because of a statute of limitations.

"We had to file a statement of claim by March 1 and we've done that," he said.

Before the turn of the century, the Peeaysees (Little Bird) Band lived in the Big Bay area on Lac La Biche Lake and east into the present day Lakeland Provincial Park and Recreation area. Barry said the band was never struck off the Indian Affairs list. It just dispersed.

"This land claim is not about making a lot of money," Barry said. "It is about assuring the fulfillment of a promise made to the chief on Sept. 9, 1876 (in the signing of Treaty 6)."

"It isn't about a handout or free stuff," he said. "This is about fundamental justice and fairness, righting a wrong."

The process of righting that wrong will be a long one, Barry emphasized, and an expensive one.

"This is a long process because the government would rather everyone be good little Indians and stay where they are."

A major barrier to the descendants of the Peeaysees Band in their land claim will be the cost. They are on their own for funding legal and research costs to get the matter to court. And even once it's in court they cannot count on government funding being made available.

The meeting chairperson, Millie Lansing, said the com-

mittee behind the land claim has no funds.

"We're broke," she said in asking for financial contributions and volunteer time to help with the research that will determine the eventual band membership list.

Once that list is determined, an election for chief and band council will be held. The list will also influence the boundaries of the land claim.

The land claim will not include occupied land, Barry said.

"This is not about taking away land people live on."

That condition makes Lakeland Park and Recreation Area the likeliest candidate for the land claim. A map that several people claim to have seen shows at least part of this area as part of the original Peeaysees Reserve.

This mystery map, as Lansing called it, may surface during the legal process now underway.

"As part of the process of the lawsuit, the government will have to come forward with the information they have," said lawyer Priscella Kennedy.

She expects that information to include evidence that many of the original band members were deprived of their treaty rights through fraudulent and deceitful land scrip deals. Part of the land claim is for those people taken off the band list and their descendants because of the scrip transaction.

The 10-member committee leading the land claim said they will keep in touch with all the people who registered at the meeting through a regular newsletter.

More than 260 people registered as potential members of the band, from all over northern Alberta, Saskatchewan and British Columbia.

Beaver Lake First Nation Elder Philip Cardinal opened and closed the two hour meeting.

"There is only one thing we have to remember: To stand firmly together to fight for what was once ours," he said. "Let's stand firmly. Let's stand as one, fight for one thing."



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A very sad case, indeed

We don't like the idea of one Native person spying on other Native people for the police or for outside governments or for anybody else.

Not even a bit.

But we have some sympathy for Jim Moses. Moses the spy existed because the system is flawed, one could even use the word corrupt.

When we say "system" we're talking about the way police sometimes do their jobs, the way the media sometimes do theirs, the way governments do theirs and even the way law-abiding people fail to do their job and stand up to bullies and criminals.

Police services get into turf wars and forget the name of the game (protecting the public and keeping the peace) in pursuit of headlines which lead to promotions and bigger budgets for certain areas of investigation. Police services do get involved in politics. The OPP was dubbed the Ontario Political

Police by journalist Paul Palango who wrote *Above the Law*, the story of former Mountie Rod Stampler, who resigned as a result of the Mulroney government's meddling with the RCMP. Palango called the OPP the "political police" because of their record of not investigating sitting politicians.

The mainstream media in Canada are not famous for their understanding of the realities of life in Indian Country. They bought into the dramatic concept of armed rebels fighting for their rights at Oka in 1990 without checking with the traditional leaders who opposed a lot of what those romantic figures really stood for. As far as we know, no mainstream news organization of any size has ever decided to look closely into the role of the media in the rise of the Warrior movement and perhaps correct a few outstanding mistakes.

The idea that the federal gov-

ernment in some ways — through inaction, according to Moses — allowed the Warriors to become symbols of the Native rights movement because they aroused more fear and less respect amongst the Canadian public than would a dignified, reasonable Native leadership, is a disgusting, cynical, Machiavellian concept that most veteran watchers of Native politics, unfortunately would have no trouble believing.

In a world where the provincial and federal governments acted in good faith, where police did the job no matter how difficult, confusing or dangerous, where the media spent the time, money and effort to check their facts and gain a clear understanding of all points of view — not just those of the majority — and where Native leaders took strong, active and unwavering positions of leadership, Jim Moses the spy would not need to, or be able to, or want to exist.

Cry of a broken arrow

GUEST COLUMN

By Edward R. Desjarlais
Windspeaker Columnist

We are living in a fast-paced, complex world. Technology has advanced far beyond our wildest imaginations. Scientists and inventors are unraveling new technology at incredible velocity.

The 747 jumbo passenger plane can carry 300 to 400 passengers, plus cargo, with no effort and cruise 30,000 feet in the air. We may wonder, what in the world could keep anything that big and that heavy floating in the air? Another wonder is the army fighter plane that travels faster than sound while firing missiles from a mile high and barely ever missing its target. Now that's accuracy! Try to beat that with a "bow and arrow!"

Space is the "last frontier" they say. Man has now explored space for many years. The world of electronics is a vast industry, changing every day. Inventors have flooded the market with every conceivable electronic device. Trying to name them all would be foolish but there are a few electronic gadgets that cannot be ignored. The computer is one of these. With a computer you have access to the world via the Internet. It is absolutely incredible what you can do with this communication network. One of its uses that caught my attention is how it can be fed a message which can be received anywhere in the world within minutes. I suppose we will have to admit, that it is better than "smoke signals."

The computer has many facets. This machine has brought mankind down to its knees and it has changed our way of life completely. Today it is useless to try and find a job without thorough knowledge of how to op-

erate the computer. It is very much the same way "John Deere" put the horse out of business. At one time Native people were more or less self-sufficient, living off the land — trapping, fishing, hunting, logging — or working for the railway company in various departments. That kind of life is gone — that was yesterday. Today we stand still and watch one man pushing buttons and accomplishing the work in one hour what 50 men used to accomplish in one day. So here we stand, out in the pasture in very much the same way as the outdated and obsolete horse. Is the world going to change back to the old ways? Never! It's going forward in a more complex and sophisticated manner.

We have seen progress in motion everywhere we glance. There is evidence that knowledge has increased in every phase of life. In order to be competitive in the world of scholastic achievements, a person must equalize himself with education.

For us, the Indian Nation, education has to be our common goal. Therefore, all the moccasin paths should lead to hallowed halls of learning. Yes, the time has arrived for Native voices to echo in the ears of our young people to urge them to attain the highest possible educational goals. We need physicians, lawyers, nurses, educators, technologists and skilled tradesmen. We also are in dire need of politicians at every level of government in this country. Education is our door to equality, our "ace in the hole." Without education we are nothing, with education we can be equal in modern society.

Our young people are not the only ones that need education but we the parents at home also need to re-evaluate our lifestyle. We have trod on our Native culture much too long. It is time we put the old tradition aside and put on a new. I suppose we could say that our culture has driven us to live in third world

conditions in the midst of a prosperous country. We don't have to give up our values, beliefs or principles but we do have to move on. Many of our people are not much better off than those in third world countries. The majority of us live in poverty. Who can we blame for these conditions? I would say, "We are to blame! I'm really sad to admit that the most haunting scenes which flash through my mind are very disgraceful home scenes. Those run down shacks where scrawny dogs wobble around, while children with dirty noses are left alone to fend for themselves while their inebriated parents are out terrorizing the neighborhood in their drunken stupor.

Is it any wonder I'm afraid to lift my head high and admit that I belong to the once proud "Red Nation of North America?" How, then, can we expect our children to be proud of who they are if we the parents don't clean up our act at home?

Pride begins at home; therefore, we must give our young people something of which to be proud. According to psychologists a child's character is set by the time he is seven years old. The life pattern has already been established. What he sees, what he eats and the type of lifestyle at home is the influence which will mold his character for the rest of his life.

We have not given our children good role models. We have projected a legacy of failure and defeat in their minds instead of success, trophies and achievements. It has been said "There's a reason for being poor but there are no reasons for laziness and carelessness."

Whatever happened to the spirit of our forefathers? Their honesty, fearlessness, perseverance, and their words were true as the stars above. Their promises were true as the needle to the North Pole. They were fearless. Not afraid to lay down their lives for what they believed.

(see Broken arrow page 8.)

Greed: the great motivator

Dear Editor:

There has been considerable discussion over the years about Aboriginal right and human rights. Now, with the conflict over the right to cut wood on Crown land, we hear these expressions tossed around more than ever, often by individuals on both sides of the conflict who have no idea what Aboriginal rights, or even human rights, for that matter, actually mean. What exactly are Aboriginal rights anyway? What are human rights? And what about birthrights? Do we as Native people have any of these rights?

For me, it is simple, Aboriginal rights, human rights and birthrights should all be the same thing, but for the Native person, they are not.

I, like my ancestors before me, was born an Aboriginal with a deep and loving connection to our sacred Earth Mother. That connection goes back to the beginning of our existence and it brings with it a sense of responsibility and respect for this connection. Our people were expected to take care of our sacred Earth Mother; that was a responsibility given to us from time immemorial. In turn, our sacred Mother Earth would sustain us. It was a simple mutually respectful relationship. That was our birthright, our human rights, our Aboriginal right.

It was also our birth/human/Aboriginal right to use our own language, determine our own destiny, conduct our own ceremonies, follow our own spiritual ways, maintain our sovereignty, raise and educate our own children, build our own institutions, and care for our own land, which was originally called Turtle Island. These basic rights ensured peace and equity in our communities. People did not go without. Only what was needed - wood, food, fish, deer, moose, etc - was used and always there was thought of the generations yet to come. Our heritage was built on sharing and respect. Conservation was natural. There were no toxins

dumped into our rivers. We did not deplete fish, game or anything for that matter. And we did not destroy our forests. Creator made us the custodian of the land and our ancestors took that responsibility seriously. Greed was not a part of our birthright.

Things have changed. After the European invasion of our land, a Eurocentric government determined what our rights would be. Even today, the non-Native updated versions of human rights have been thrust on us. Canadian government legislation and policies have decided what is in our best interest even though they have never lived in our skin or felt the connection that has been handed down by our ancestors. It's like trying to make a carrot behave like a cucumber. They are both vegetables, but one has grown in the earth, while the other has grown on top. There are differences.

I, like many of my generation, cannot speak my Maliseet language thanks to Canadian legislation. Many Native people lost their children to residential schools, they lost their independence, their means of livelihood, and their land. There is no equity or peace, which was my birthright. Even the right to practice spiritual beliefs and customs was outlawed. All of these things took place as a direct result of Canadian government legislation.

Taking away our birth/human/Aboriginal rights was wrong. It is genocidal and goes against the law of Creator and it has caused terrible damage in the hearts and minds of Aboriginal peoples everywhere. But, regardless of all that has happened, or should I say because of what has happened over the past 500 years, we as human beings must continue to act responsibly toward our sacred Earth Mother. We, as Aboriginal people, must remember, live by and preserve those original instructions, those traditional teachings, to love, honor, respect and protect our sacred Earth

Mother. That is our only hope of surviving the holocaust that is taking place against our Earth Mother, against our people and all natural living human beings.

Sadly, the holocaust that is taking place in our forests is being perpetrated by some of our Native people, and for the same rationale that was used by our oppressors: greed. This greed is being disguised by wannabe white Natives as economic necessity. Some cry, "I only want to feed and cloth my family," but they are really talking and acting like businessmen who see a way to accumulate wealth. They speak of profits and growing into large companies. Unfortunately, the concept of sharing doesn't enter into it for many. In most cases the notion of conservation for the generations yet unborn is never considered, and our sacred Earth Mother is not respected. That is nothing more than personal greed.

As Aboriginal people, as human beings, and as the designated protectors of the land, we have a responsibility to all living things, all of creation, the two-legged, the four-legged, those creatures that fly, all creatures that swim, all plant life, the trees, the water, the air, the land, every living thing. It is our responsibility to love, honor, respect, and protect all creation. In doing this we honor our birthrights, our human rights our Aboriginal rights and the ancestors who kept our traditional teachings alive. We honor the Seventh Generation, yet to come. That is the root of our Aboriginal/human/birth rights. These are the rights we need to understand and defend. These are the rights we must be allowed.

I conclude by recognizing, acknowledging and respecting my relationship to all other living things, past, present and future. Our Earth Mother requires our respect if she is to continue to sustain us.

All My Relations
Dan Ennis.

Please help me!

Dear Editor:

I was born Jody/Jodie Lynn/Lynne Lambert, Aug. 27, 1969 in the Royal Alexandra Hospital in Edmonton.

I would like to find my birth family and am looking for anyone who may know of me or about me. I have little to go on except that my non-identifying information says that both my parent were Métis. My mother was about 17 and had a brother, she was 5'4" at my birth with brown hair and brown eyes. My birth father was 21 and 5'9" medium build brown hair and brown eyes. I was born with a birthmark on my stomach. I also have a white rabbit fur coat that came with me at the time of adoption, it is definitely homemade, a beautiful piece of work.

I would love to hear from

anyone who may know something about me. I will be turning 30 this year and would finally like to know where I came from. It has been a long road for me and I am currently working on my healing process and need to find my birth family. My family does not have to be apart of my life if they don't want to but I do need to know my family background, I have three children of my own. Anyone with information can call me at my home. My number is (604) 864-5785 or through Vancouver's United Native Nations. One last piece of information that I am not sure is true is that my grandparents lived on a reserve and wanted me but the government did not allow this. From the bottom of my soul please help me. I really need to be healed.

Patricia Lynn Hoard

Memories to share?

Dear Editor:

I would like to correspond with any Canadian First Nations person (North American Indian, Inuit or Métis) who served in any branch of the Canadian military during the Second World War. This includes the women's branches and any nursing corps staff. I'm also seeking any First Nations person who served in the Canadian Red Cross, merchant marine or Canadian version of the Civil Air Patrol.

Contact me if you have information on those who participated in civil defence, radio and media, scrap drives, diplomatic service, staffing POW camps or Japanese-Canadian relocation centres, women's police or fire brigade auxiliaries, or defense industry jobs.

I'm also looking for information on First Nations conscientious objectors or Canadian Native people who served on draft boards.

I'm interested in any First

Nations person's memories of Canadian entry into the war, United States entry, VE Day, VJ Day or war years in general.

If during the war years anyone encountered Indigenous people from other countries, then I would like to hear about these meetings.

Any First Nations person responding to this letter need not to have been a status Indian during the 1940s. Mixed-bloods, adoptees, Métis and non-status Indians are encouraged to respond. First Nations people from Labrador and Newfoundland are also included in this project. Finally, I'm looking for First Nations people who served with the Canadian contingent during the United Nations police action during the Korean Conflict.

Please send all responses to P.O. Box 315, Granite City, IL, 62040, USA.

Thank you for any response.

Sincerely,
Robert J. Clark

Columnist raises interesting questions, deserves answers

Dear Editor:

RE: reply to Ms. Verna Kirkness commentary titled, "What happened to the \$20 million for Languages"

Ms. Kirkness' commentary in your April 1999 issue titled raises questions and concerns about First Nations languages in Canada and how the funds from Canadian Heritage were administered by the Assembly of the First Nations for First Nations community-based projects. I will attempt to clarify some of Ms. Kirkness' questions and comment on her solution. I am presently employed by the AFN in the Languages Secretariat and I am familiar with some of the activities behind this initiative.

Initially nine Aboriginal organizations met with Canadian Heritage to review the framework outlining the objective, principles and parameters for the funding program for the revitalization of Aboriginal languages. The Aboriginal organizations were given four options on how to administer the funds. After

careful study, option two was chosen with some modifications, "to divide the money among the three constitutionally recognized Aboriginal groups — Inuit Tapirisat of Canada, Métis National Council and Assembly of First Nations." Each group has its own agreement with Canadian Heritage.

While Sheila Copps, Minister of Canadian Heritage, announced \$20 million for Aboriginal languages, her department took \$500,000 off the top for its administrative fees and to do a national evaluation at the end of the initiative, leaving \$19.5 million for languages. The calculations are somewhat altered from Ms. Kirkness' article. The funding percentage for each Aboriginal organization is calculated out of \$19.5 million and \$20 million. The total allocated to First Nations languages is actually \$14,625,000. Under the transfer agreement the payable amount to AFN for each year is: 1998 to 1999, \$2,205,000; 1999 to 2000, \$4,440,000; 2000 to 2001,

\$4,290,000; and for 2001 to 2002, \$3,690,000.

Five percent of the total amount goes to AFN to administer this initiative with the intention of more dollars going to community-based projects. The normal charge for administrative costs is 15 per cent. AFN receives quarterly payments which are then distributed to the regions after contracts are signed with each delivery body throughout Canada, including the territories. Each region develops criteria for project proposals so that decisions are made at the regional level. Thirty percent of 95 per cent is intended for those First Nations languages on the verge of becoming extinct. The First Nations Confederacy of Cultural Education Centres is responsible for this portion of the funds.

It is true that "\$20 million" over four years for 53 First Nations languages does not go far especially when all First Nations people consider their language to be valuable and essential to their

culture.

What is the best solution? Ms. Kirkness suggests "keepers of the language", language families should decide the future of their languages but she does not elaborate on how this can be done. Her suggestion could only create more problems, for example, one language family is spread from the Maritime provinces to northern British Columbia and into southern Northwest Territories, thus another "cumbersome" organization. In my opinion, this would be both costly and ill-timed, a luxury First Nations languages cannot afford, especially those on the verge of extinction.

Last March, a letter writing campaign was launched by the Languages Secretariat of the AFN to create awareness of First Nations language issues. The package included six items: a letter to First Nations people to give their support and to demand parliamentary official and legal recognition of all First Nations languages; a pamphlet and video,

The Voice of the Land is in Our Languages, which includes a teacher's guide; interviews of Elders and useful hints for community activities focusing on First Nation language issues; a letter addressed to all First Nations Youth regarding the revitalization of our languages; a sample letter to guide the letter writing campaign addressed from Aboriginal people and concerned citizens to Minister Jane Stewart; and finally, a form resolution on First Nations languages to be signed by chief and council and sent to Jane Stewart. The sample resolution can be used by other organizations as well. The packages were mailed to all First Nations band offices, friendship centres and cultural education centres with the intention of passing on the information and encouraging community support and involvement.

ekosi pitama, "that's it for now"

Barbara McLeod
Languages Secretariat
Assembly of First Nations

Churches to hold inquiry into flood agreement

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

A coalition of seven national religious organizations announced it will be conducting an inquiry into the Churchill-Nelson hydro-electric project completed in the 1970s and responsible for massive flooding of the traditional lands of five Manitoba First Nations.

Calling the cultural, social and economic effects of the project "devastating to Aboriginal communities in the north," the Manitoba Aboriginal Rights Coalition - a branch of the Ottawa-based Aboriginal Rights Council - says it was asked to establish the inquiry by members of the Cross Lake First Nation (Pimicikamak Cree Nation). Cross Lake is the only community left of the five communities to reach a financial compensation deal with Manitoba Hydro and the governments of Canada and Manitoba under the terms of the 1977 Northern Flood Agreement (NFA).

The inquiry involves the United, Roman Catholic, Anglican, Unitarian, Christian Reformed, Lutheran and Mennonite churches.

Cross Lake has been locked in a fierce war of wills over the lack of implementation of the NFA, resulting in a blockade of Hydro facilities last year and an appeal to the United Nations.

The inquiry, according to Manitoba Aboriginal Rights Coalition officials, continues work started in 1973 by the Inter Church Task Force on Northern Flooding. At that time, a group of churches decided to hold a public inquiry into the proposed hydro development projects after the governments and Hydro refused to conduct their own. That commission, chaired by Justice C. Rhodes Smith, concluded that the governments and Hydro should commence negotiations to settle the impact of the flooding and take additional measures to mediate the future impact of the development.

That inquiry and its report contributed to the framing of the Northern Flood Agreement. However negotiations to implement the deal have dragged on for more than two decades.

Rev. Jack McLachlan, who



LEN KRUZENGA

Manitoba Aboriginal Rights Coalition members (left to right) Donna Cawker, Thomas Novak, Rev. Jack McLachlan, and Rev. Roger Coll.

acted as a commissioner on the 1973 church task force, believes it is time to publicly assess whether northern Aboriginal people "have had a fair share of the benefits generated in their backyards," he said.

"What we have here is fundamentally a moral question that requires that we have courage, faith and the political will to see that justice is done for the Native people; but, above all, to come to terms with the deep moral center of who we really are as people who were virtually gifted this land . . ." he said.

The inquiry will be conducted in Winnipeg over four days, running from June 21 to 25 (after *Windspeaker's* deadline) and will be comprised of five commissioners - Rev. Stan McKay, a former moderator of the United Church of Canada, Rev. Arie Van Eek, a former executive secretary for the Council of Christian Reformed Churches of Canada, Helen Norrie, chairperson for UNICEF Manitoba, Sharon Venne, a professor of Native Law at the University of Saskatchewan and John Atchison, a deacon in the Anglican Church from South Africa, who will be representing the World Council of Churches.

In an Aboriginal Rights Council press release, the group notes the Churchill-Nelson project has benefited Manitobans and Manitoba Hydro, a Crown Corporation, with huge profits, estimated at more than \$2 billion, while effecting more than 20 per cent of the entire province's environment.

Despite the NFA negotiations between the five affected communities - Cross Lake, Split Lake,

Nelson House, York Factory and Norway House - differences of opinion over its terms have raged unabated for 22 years.

The NFA itself contained extensive provisions intended to address adverse effects of hydro development "for the lifetime of the project," including land transfer compensation - four acres of new reserve land for each acre flooded - and economic development that would assure the "future viability of the communities."

However implementation of the NFA has been sporadic at best.

A 1986 federal task force review noted that "the NFA assured continued, undiminished levels of essential services to the Indian communities, but this commitment was not kept."

Indian Affairs' documents of the day also revealed that, while the five NFA bands received \$10,700 per capita in benefits from 1977 to 1983, during the same period other Manitoba bands received \$26,100.

Manitoba Hydro and successive provincial governments have distanced themselves from the letter and spirit of the NFA agreement, and the understanding by the people in the communities who insist the agreement is, in fact, a treaty.

Even the 1991 Manitoba Justice Inquiry, which reviewed a range of justice issues in the wake of the J.J. Harper shooting, weighed in on the NFA controversy, concluding that the NFA was a modern-day treaty and "must be interpreted liberally from the Indian perspective so that its true spirit and intent are honored."

And the Royal Commission on Aboriginal Peoples also offered a stinging indictment of the NFA in its report, noting it "has been marked by little or no action in implementation of NFA obligations and a long, drawn-out process of arbitration to force governments to implement their obligations."

Although four of the five communities have finalized Master Implementation Agreements on some of the NFA provisions, Cross Lake has steadfastly insisted that the NFA is an ongoing agreement and is demanding the provisions in it be honored by the governments and Manitoba Hydro.

The community has received a boost in the arm from former Indian Affairs Minister Warren Allmand who served under Pierre Trudeau's Liberal government when the NFA was drawn up.

Allmand has reiterated that the Liberal government's interpretation of the 1977 accord was that it was to provide relief throughout the life of the hydro project.

While the other four communities have reached Master Implementation Agreements on the NFA, the issue has sharply divided many of those communities where critics of the deals have claimed First Nations were subjected to a war of attrition by the governments, and, in particular, by Manitoba Hydro, that simply waited decades to wear the communities down and forced them to settle for far less than the original provisions contained in the NFA.

For those First Nation chiefs and councils, the negotiations have opened deep fissures among people in the communities who, faced with the prospect of continued poverty and lack of economic progress and development, have decided to take what was offered.

In the Norway House First Nation, the last community to sign a Master Implementation Agreement, that division played out repeatedly as votes and referendums held on the agreement were continually contested before the courts and resulted in a war of words between opponents and proponents of the deal.

Many of those wounds continue to linger, although Chief Ron Evans, who spearheaded a move to negotiate a Master Imple-

mentation Agreement, says he hopes the community can now forget the past and build its future.

"It was not an easy thing for this community to negotiate. There were strong feelings on both sides, however [chief and council] received a mandate to lead our community into the future and provide the economic base by which we could accomplish this. We could not wait forever. The needs of our people and community demanded that we negotiate an agreement," he said. "To do otherwise would have been irresponsible."

The position of Evans and his council is drawing increased support in the wake of the development the community has enjoyed over the last five years, including new schools, cultural and social service programs, new housing, roadways and sewer and water projects.

But in Cross Lake, the last election was based solely on the NFA issue, and a recent return to traditional forms of Cree governance has left the community of nearly 3,000 resolved to force the governments and Hydro to honor the 1977 deal. The community has gone as far as to pass its own law to ban any Master Implementation Agreement negotiations.

The community has also enlisted the support and assistance of the Quebec Council of Crees and their leader Grand Chief Matthew Coon Come in its fight. Coon Come was instrumental in blocking development of Cree territories by Hydro Quebec.

But for the Cross Lake community and its chief, Roland Robinson, there is little support from the other four affected First Nations who have already signed agreements. In part, Cross Lake has been politically isolated during the battle because of these agreements and the fight to derail Bill C-56, which is the legislation intended to legalize the master agreements.

However, Robinson and the community are quick to note their intention is not to become embroiled in disputes with their fellow Cree nations.

"Those communities did what they had to do and decided for themselves what was right for their communities, however we have to do what is right for our people," Robinson said.

(see Flood page 39.)

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Oldest living Cree Elder delivers land claim

By Marie Burke
Windspeaker Staff Writer

EDMONTON

Rapheal Cree, a 106-year-old Elder from northern Alberta, presented to the regional director of Indian Affairs a copy of the statement of claim that outlines about \$1.6 billion in damages suffered by the Paul Cree Band.

The Elder is the son of Paul Cree, who was the chief of the band after whom it is named. In the statement of claim, delivered on June 1 in Edmonton, the Paul Cree are asking for at least \$1 billion for the unlawful removal of natural resources from their land and \$500 million in damages for the breach of the Treaty 8 adhesion. Treaty 8 commemorated its centennial on June 21 in the Lesser Slave Lake area. In 1899, Rapheal Cree stood with his family and his people, while his uncle, Chief Seapotakinum, touched the pen on behalf of his band to signify the signing of an adhesion to Treaty 8.

Cree came to Edmonton with a handful of supporters and

spoke through his son. Cree said he still remembers when the treaty commissioner came to what is now known as the Fort McMurray area to join the Aboriginal people there to the provisions of the original treaty signed earlier at Lesser Slave Lake. Treaty 8 is one of the few Indian treaties that included mineral rights.

Cree is supported by John Malcolm, who is the interim-chief of Wood Buffalo First Nation. The Wood Buffalo First Nation is a group of Métis and non-status Aboriginal people from the northern areas of Alberta.

"To our knowledge he is the oldest living Elder in Canada and he needs the support of Aboriginal people in this action," said Malcolm. Cree's supporters maintain he is the last known living survivor that witnessed the Treaty 8 adhesion signing.

The claims of the Paul Cree Band began heating up about five years ago when a group claiming to be direct descendants walked from Fort McMurray to Edmonton's In-

dian Affairs office in an attempt to bring attention to their claim about reserve land.

"We approached Indian Affairs about the reserve and they finally responded to us with a letter after five years, which just came in a couple of weeks ago, saying there was no claim. It is not a surprise to us what their answer was going to be. They are not just going to hand over anything without a battle," said Malcolm.

In the past two years, Malcolm worked with Cree's son, Alymer Cree, to gather proof and record Cree's knowledge about the original reserve to establish the land claim.

"What we've done is, rather than accepting their answer that the Paul Cree Band is not a First Nation, is to file this claim in court and let the judge decide," said Malcolm.

Although the reserve land surveyed by Indian Affairs is called the Clearwater Indian reserve, the band is better known as Paul Cree's Band of Indians who are included under Treaty 8 adhesion.

(See Cree page 12.)



MARIE BURKE

The regional director general for Indian Affairs, Barrie Robb, greets 106-year-old Rapheal Cree, who presented the department with a statement of claim for \$1.6 billion in damages suffered by members of the Paul Cree Band of northern Alberta.

Fontaine answers critics of reserve creation

By Dan Smoke-Asayenes
Windspeaker Contributor

CHATHAM, Ont.

A long-awaited visit by National Chief Phil Fontaine to the Caldwell First Nation's territory culminated in a public display of support for the proposed creation of a Caldwell reserve in southwestern Ontario. Sponsored by the Friends of Caldwell, the meeting attracted some 200 supporters, 50 per cent of which were non-Native, to hear the national chief speak at the Union Gas Educational Centre in Chatham on May 28. Chief Fontaine was accompanied to the event by Chief Larry Johnson of the Caldwell First Nation, and Del Riley of the Department of Indian Affairs Ontario region's southern First Nations secretariat.

In his 50-minute address, interrupted several times by applause, Chief Fontaine spoke about the need to lend support to the Caldwell First Nation's land claim and "to do the right

thing in righting a 200-year-old wrong."

"We stand poised on the verge of a very special moment in history," he declared, "the moment when 200 years of efforts to create a land base for the Caldwell First Nation will be realized."

He countered the critics of the land claim process, cautioning that they should be careful before criticizing and to understand where the First Nations are coming from in terms of human rights and the importance of land to the First Peoples.

"What we are seeking is what rightfully belongs to our people. What we are not trying to do is dispossess and displace others," he explained. "All we are seeking is our fair share, no more, no less, while at the same time respecting the rights and interests of others."

He quoted research by historian John Holmes who determined that "the Caldwells were not signatories to the 1790 treaty that gave up land in this area. Therefore, the Caldwell First Nation has ceded nothing and can claim Aboriginal title."

Further, the British Crown promised land to the Caldwells in return for their loyalty in the War of 1812. Citing these reasons, Chief Fontaine asked: "Why has it taken so long for a land base to be (established)?"

Those who would deny the legal and moral obligations to create the reserve for the Caldwells, he said, are employing a familiar technique.

"Denial is the central feature and most commonly used technique of the right-wing backlash to human rights. If you deny that racism or human rights violations exist, you don't have to take responsibility for them," he explained.

Another form of backlash is negative stereotyping. This expresses itself as a fear that a negative impact would be caused by a reserve, and is the result of a lack of knowledge, he stated. This fear can be eliminated with public education and understanding. In this regard, Chief Fontaine commended the Friends of Caldwell group who have interacted with local lead-

ers and politicians in the south Chatham-Kent area, with the aim of promoting a common understanding with their First Nations neighbors.

An important contribution by the Caldwell First Nation has been its demonstrated willingness to live as good neighbors and citizens. An information presentation they made to the Southern Ontario Liberal Party caucus was well received. As a sign of goodwill, they said they intend to develop a drainage policy that will mesh with the Ontario Drainage Act. And, to allay negative stereotyping fears, the economic impact of the reserve creation is being studied by the Caldwells and Harvard University development experts.

Chief Fontaine stressed the importance of everyone being sensitive of the fact that any settlement compensation coming to the Caldwells would immediately leave them in a position to purchase land, and that would revitalize the economy of the region. Further compensation would be absorbed into the out-

side community for the purchase of goods and services not available in the Native community. This kind of economic understanding is important in establishing good relations between communities, he noted.

Caldwell Chief Larry Johnson said the night was made a success by people who've worked together, by people who have good intentions in mind.

"This was a good thing for the entire Chatham-Kent community, as well as us."

He was pleased to see area First Nations communities represented along with their chiefs, as well as the Chatham Chief of Police.

Angela Gamba, of the Friends of Caldwell group, said they wanted to show the Caldwells there are people in Chatham who aren't opposed to being their neighbors.

"There were a lot of familiar faces here and a lot of new faces," she observed. "I was truly inspired by what Phil said, in seeing the good and not focusing on the bad."

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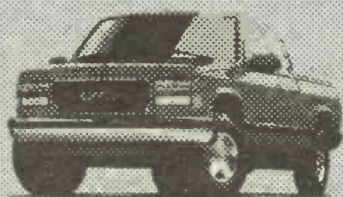


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AFN striving to occupy lands and trust sector

By Marie Burke
Windspeaker Staff Writer

OTTAWA

On a scale of one to five how would you rate the level of knowledge in your community of Indian Affairs' policies in the following areas: elections, environment, wills and estates, human resources, membership, natural resources, moneys, additions to reserve, lands management and law-making?

That is one of the questions being posed to First Nation people by the Assembly of First Nations as they gather the information that will be needed to change the policies of Indian Affairs.

For more than a year now, the AFN and Indian Affairs have worked together on an initiative concerning lands and trusts services. At least 80 per cent of the Indian Act, which governs the lives of First Nation people who live on reserve, is related to lands and trusts.

In 1987, Indian Affairs reviewed lands and trusts policy after the auditor general released a report that critically examined the way Indian Affairs managed First Nation lands and resources.

National Chief Phil Fontaine said if First Nation people decide they do not like the proposed process or outcomes, then the AFN will not proceed fur-

"The fact is that the AFN is working on this initiative now by taking the interests and concerns of First Nations people and making the changes that will benefit them in the long run."

— Chief Phil Fontaine.

ther. The AFN is "cautiously optimistic" that the process will be First Nations-driven. The gathering of input from First Nation people across Canada is just beginning, and analysts at the AFN maintain regional interests of First Nation people will be reflected in the proposed changes to the policies of the Indian Act.

Ontario Regional Chief Tom Bressette, co-chair of the initiative, said the team of researchers and analysts for the AFN are working with certain recent key legal events in mind.

"In the Corbiere-Batchewana court decision First Nation rights are being tested," said Bressette.

Last month, the Supreme Court decided off-reserve residents have some rights to vote in some band elections. The court gave Indian Affairs and First Nation leaders 18 months to revise the Indian Act to bring it up to speed with the court's decision.

On June 11, the First Nations

Land Management Act, otherwise known as Bill C-49, passed in both houses of Parliament and royal assent will follow within the next month.

In a press release, Fontaine approved of the bill, saying it will give First Nations the right to set up property codes on reserve and distribute leases and licenses for reserve land without the prior approval of Indian Affairs.

The legislation will come into effect immediately for the 14 bands that have signed agreements with Indian Affairs. There are more than 600 other bands in Canada who may follow in future agreements on land management.

The Native Women's Association of Canada launched a breach of duty lawsuit against Indian Affairs Minister Jane Stewart in mid-June, claiming the bill discriminates against First Nation women's rights to matrimonial property on reserve after a marriage breakdown. As the legislation is now

written, First Nations will be able to make decisions on how matrimonial property will be affected, by developing codes to be ratified through community referendums.

Fontaine insists that the joint initiative that will change policies affecting First Nation people across Canada will be directed by First Nations, not Indian Affairs. Ultimately, the initiative will result in a framework agreement endorsed by the AFN and Indian Affairs, but Fontaine points out, the initiative is not about making amendments to the Indian Act at this point in time.

At a June 11 First Nations media information session on the AFN/INAC joint initiative in Ottawa, the national chief and officials from Indian Affairs explained the reason why the message of the lands and trust services initiative needed to be heard.

"The fact is that the AFN is working on this initiative now by taking the interests and concerns of First Nations people and making the changes that will benefit them in the long run," said Fontaine.

The AFN received the go-ahead on the joint initiative from the chiefs at their confederacy meeting in March 1998.

Indian Affairs' director general of registration, revenues and band governance, Ray Hatfield, explained how the in-

formation is gathered on a regional level.

"The AFN and INAC are not directly involved in the regional process; each region uses different strategies and the consultation is based on community involvement," said Hatfield.

The goal of regional information is to get the issues and concerns that are specific to each region, said Hatfield. The involvement of each region is coordinated by AFN regional vice-chiefs who will make decisions on what the approach will be in gathering the information.

Indian Affairs officials said at least \$5.2 million is earmarked for the workplan outlining regional involvement, but an overall funding figure or breakdown was not available at the information session in Ottawa.

The reports are not back yet from most regions, said Hatfield. The information-gathering consultations and research are expected to last at least another 18 months. A progress report on the joint initiative will be presented at the AFN's annual assembly in July in Vancouver.

Officials from AFN and Indian Affairs could not comment on how the recommendations to change Indian Affairs policies will be ratified.

How referenda will be conducted will be decided at the annual general assembly, said Hatfield.

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Community-based practitioners, health care providers, health prevention and promotion planners, programme developers, correctional service advocates, medical providers, and traditional Aboriginal care providers are encouraged to submit articles on care treatment and support, community development; prevention; and legal, ethical and human rights issues. Persons living with HIV/AIDS are especially encouraged to submit articles.

Authors can submit articles in two categories: community-based and A.P.A. style format. Instead, please describe in the manuscript the history of the project, goals of the project, issues being addressed or kinds of services being provided, and recommendations or conclusions for effective practices with Aboriginal populations impacted by HIV/AIDS.

Authors submitting under A.P.A. (American Psychological Association) style format please follow manual guidelines.

Articles should normally be no longer than 5,000 words. Papers accepted for publication will have copyright assigned to the Native Social Work Journal; articles previously published or under current consideration for publication elsewhere shall not be considered for publication. Please provide an abstract, double space all material and submit three copies for consideration.

Contributors can submit brief reports with a maximum length of 10 pages (approximately 300 words per page), including references, tables, and figures.

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Technical support may be available for authors who request assistance in the development of articles.

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Schuyler Webster, Editor
Sandra Ladouceur, Project Manager
Native Social Work Journal
Native Human Services Programme
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INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees.

Applications from persons who would be willing to sit on The City of Calgary Aboriginal Urban Affairs Committee for the year 1999/2000 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council.

Particulars on the Aboriginal Urban Affairs Committee are as follows:

Number to be Appointed	Eligibility Qualifications	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
9	50% plus 1 of total members shall be aboriginal people	1 year	11	Monthly (First Wednesday)	2 hours	4:30 p.m.

Your application should state your reason for applying and service expectations. A resume of no more than two 8 1/2" x 11" pages should be attached stating background and experience. Your personal information will only be used by City Council in consideration of committee appointments. If you have questions about the use of this information, you may contact the Deputy City Clerk at 268-5861.

DEADLINE FOR APPLICATIONS IS 4:30 P.M., 1999 SEPTEMBER 17.

Applications should be forwarded to: City Clerk (#8007)
The City of Calgary
P.O. Box 2100, Postal Station "M"
Calgary, Alberta T2P 2M5

Between the hours of 8:00 a.m. and 4:30 p.m., applications may be dropped off at: City Clerk's Department
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Calgary, Alberta

Applications may be FAXED to: (403) 268-2362

Should you require any further information, please telephone (403) 268-5861.

Diana L. Garner, City Clerk

Wounded Spirits:

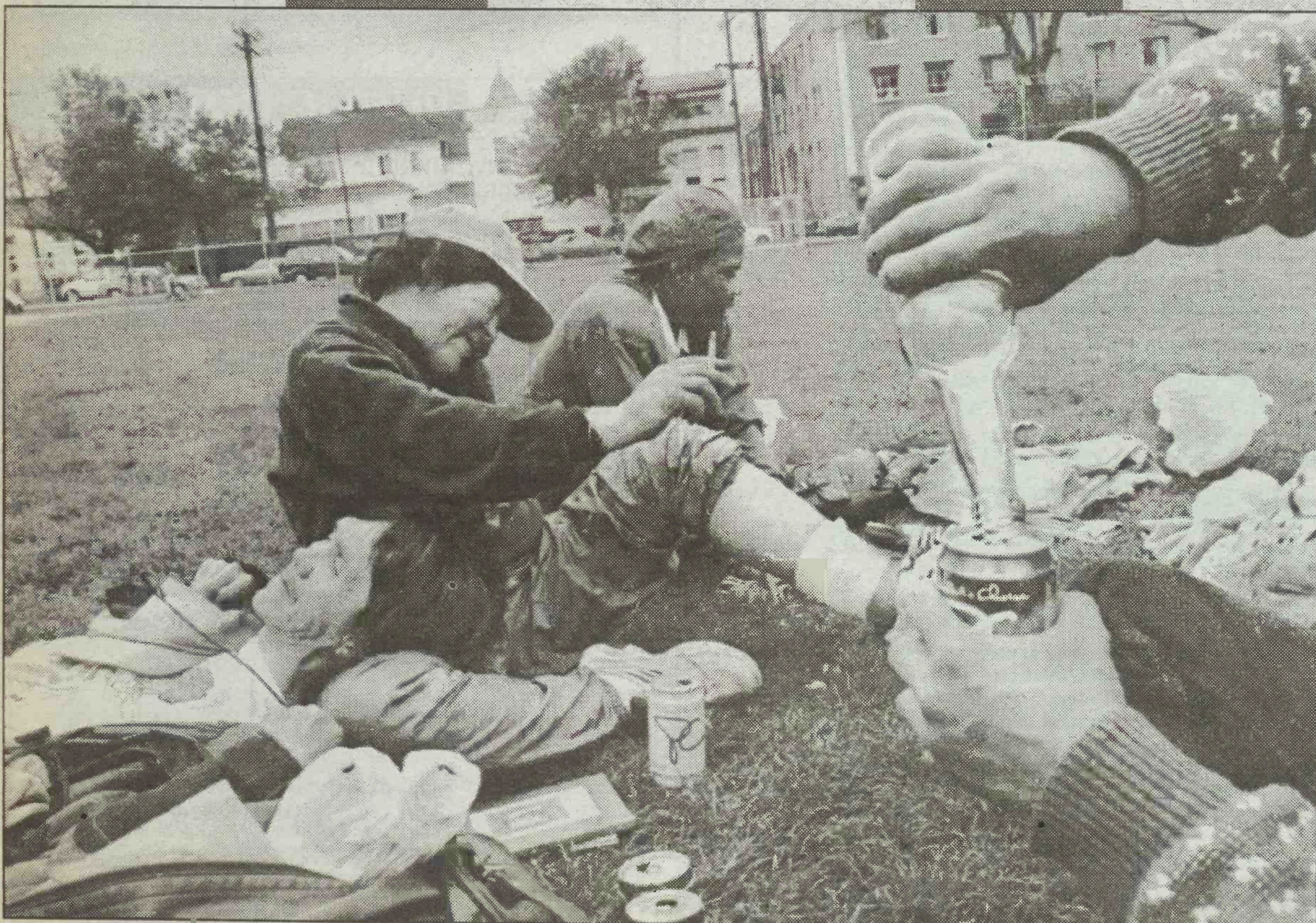


The woman's eyes filled with tears as she looked at the photograph of her with her friends. "It's such a waste," she said, as the tears spilled over and ran down her cheeks, full of sores and cracks from the heroin she uses daily to forget the pain of being raped as a young girl while her uncle held a knife to her throat.

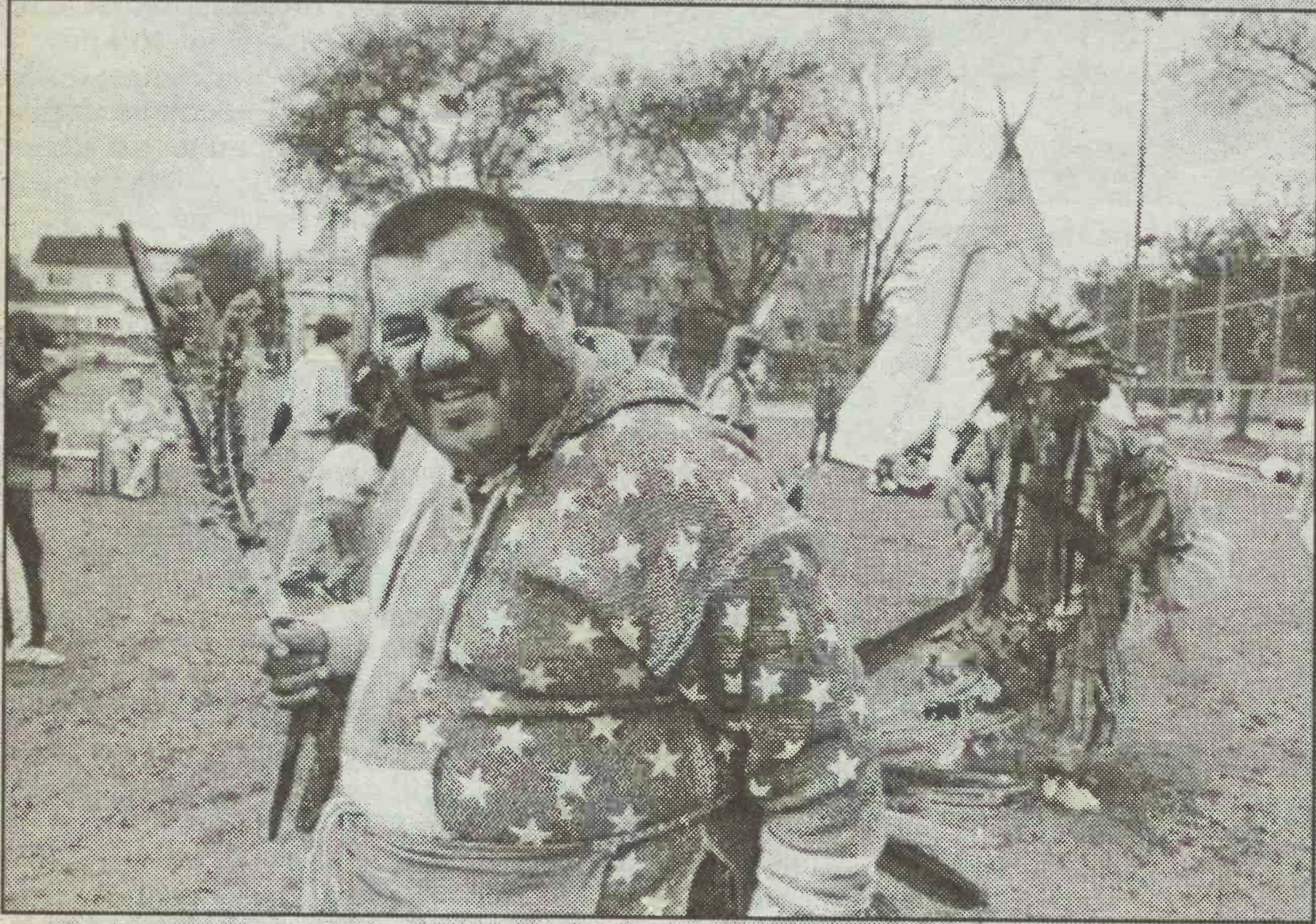
Tragic stories are commonplace among the people here in Vancouver, who join soup lines to eat, find places to sleep in back alleys and beg or hustle for money to buy drugs or rice wine to salve their battered spirits. They bleed with the pain of residential schools that wrenched children from parents and brothers from sisters, the cultural hemorrhage that thrusts them into a world that doesn't want them, and the sucker punch of racism that leaves them ostracized in their own home.

Despite the pain and sorrow, a sense of family unites the people in the tug of war between laughter and tears, loneliness and community, poverty and just enough to get by. For those not of the 300-plus who die in the downtown eastside each year from drug and alcohol abuse, AIDS or violence, there is another road. Smudge ceremonies, sweats and powwows occur with increasing frequency, and this return to traditional values and practice is bringing hope and dignity back into some people's lives.

Photos and story
by David Campion



Scenes from Vancouver's downtown eastside



1. Memorials bring the downtown eastside community together where women march to remember friends, sisters and daughters murdered on the streets.

2. Intravenous drug use is jacking up the HIV rate among First Nations people who represent 16 per cent of new AIDS cases in British Columbia, while making up only 5 per cent of the provincial population.

3. Mabel Gus has lost a sister, a daughter and a son-in-law to rice wine and heroin.

4. Rice wine, Chinese cooking wine with a high salt content, is the drink of choice at \$2 to \$3 per bottle. It contributes to more deaths in the community than heroin.

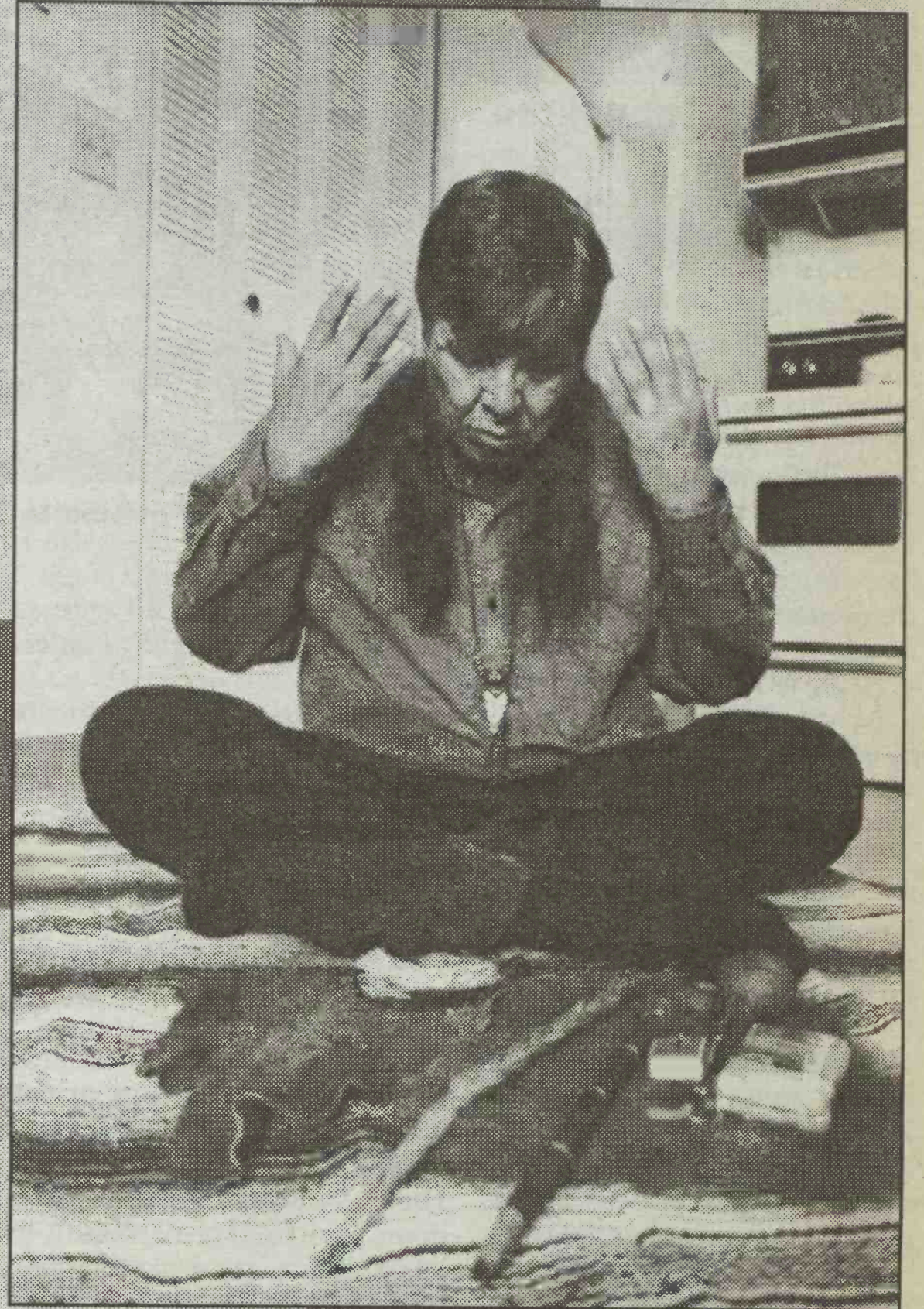
5. When the weather is bad, people visit friends in the single room occupancy hotels to drink, share a joke and find oblivion.

6. Paramedics mop up the blood after a drunken scuffle. Macho street culture mixed with drugs and alcohol make violence a constant feature.

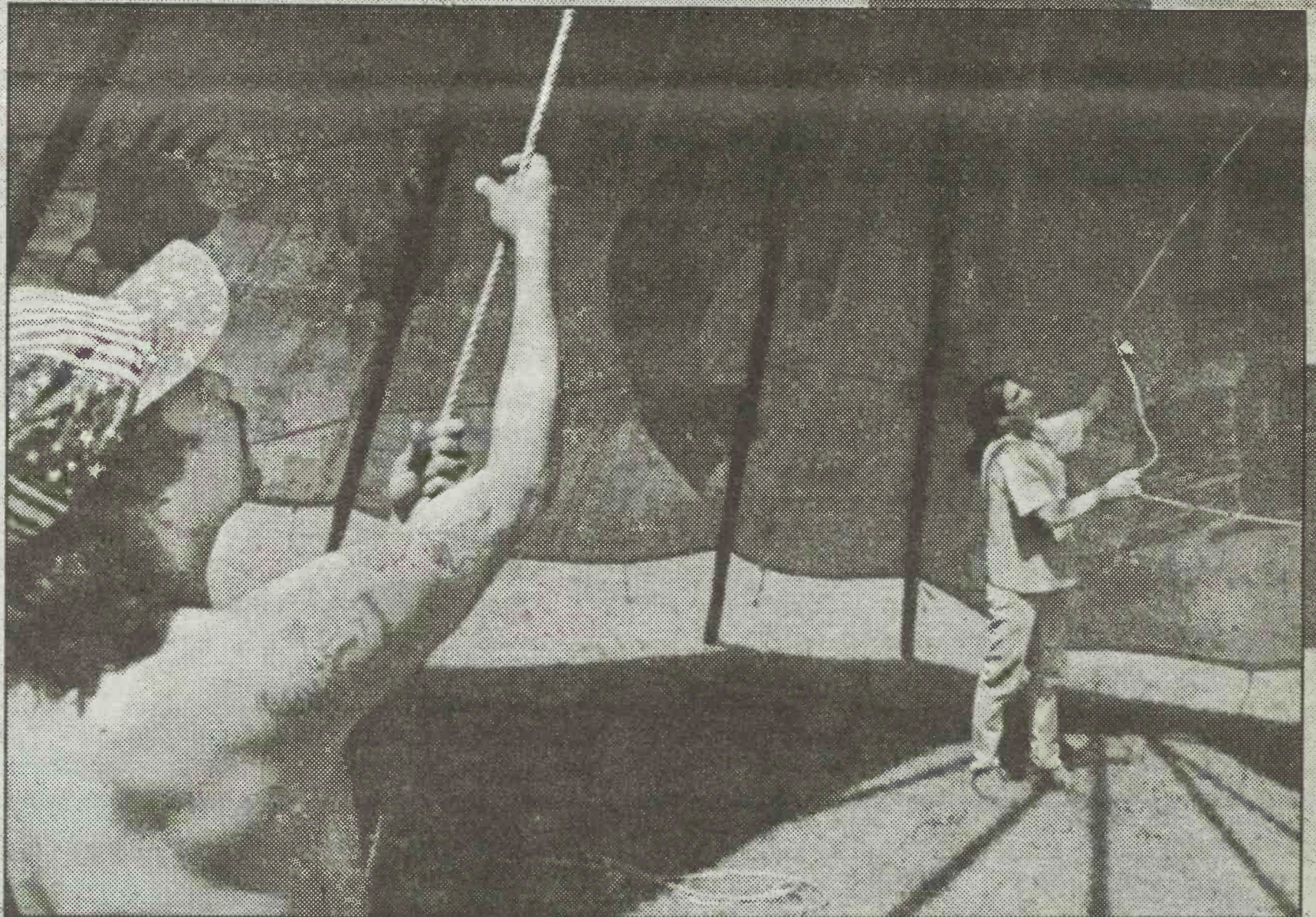
7. Community members raise a tipi for a vigil in honor of family and friends who have died on the eastside.

8. Bill Quinn gave up drugs and alcohol 18 years ago, finding the strength to do so in Native spiritual practice.

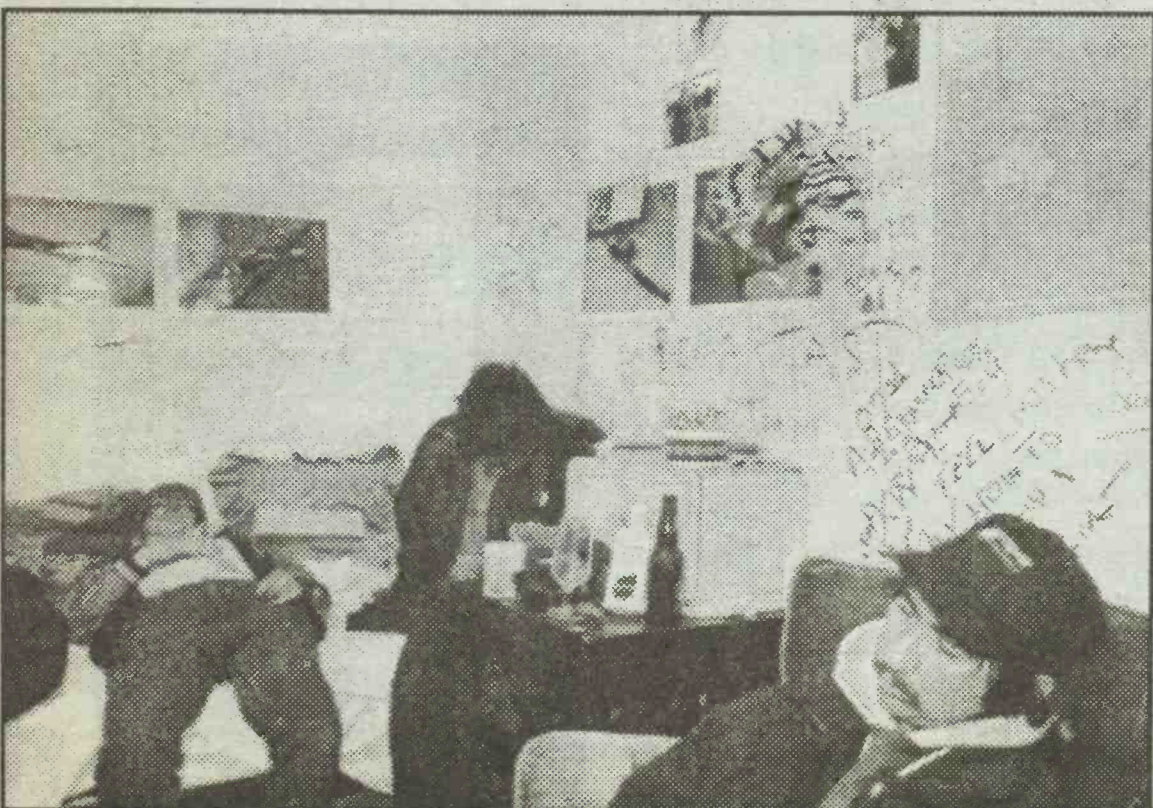
9. Rikie beams a smile at a powwow in Oppenheimer Park. The parks on the eastside serve as communal living rooms where people meet and socialize.



8



7



5



6

School continues work started in the 1950s

By Yvonne Irene Gladue
Windspeaker Staff Writer

EDMONTON

Aboriginal Elders from Montana and Missouri attended the Alberta's School for the Deaf's 4th Annual Conference, the theme of which was *2000 Ideas for the Future, (with a touch of Aboriginal culture)*. It was attended by parents and people from the community. Students sat back and enjoyed the teachings of James Woodenlegs and Sam Yates. The Elders taught the students Native culture and spiritualism. Woodenlegs, who is deaf, is from the Northern Cheyenne Tribe in Montana. He is also a spiritual leader and Elder of the Intertribal Deaf Council of North America.

"I travel a lot to encourage deaf Native American people to take pride in their Aboriginal roots and to preserve their sign language, culture, art and history," he said. Both of the Elders communicated through interpreters. Yates, who was born in Kansas City, Missouri, graduated from the Gallaudet University in Washington, D.C. He is a member of a fifth generation deaf eastern Cherokee family. Enthusiastic students raised their hands in an effort to get answers from the workshop



Students and staff of Alberta School for the Deaf located in Edmonton.

facilitators.

Students, staff and guests milled about during the conference.

In the late 50s the Alberta School for the Deaf was one of a kind in Canada.

"In 1955 there was an oil boom in the province and parents who had deaf children approached the Alberta government to get a deaf school built in Edmonton," said Craig Magill, principal of the school.

In the beginning, the students lived in the dormitory at the school.

"The parents were so brave. They would let their kids leave home for a total of 10 months to let them live amongst strangers. They only got to see their kids for two months out of a year. Many of the students came from

as far away as Inuvik in the Northwest Territories, and from parts of eastern Canada," said Magill. "The school eventually moved away from the institutionalized setting it had, and the living arrangements moved into a family setting," he said.

A lot of the students who now attend the school are from the Northwest Territories and Alberta. The students now live with host families throughout the city.

Staff, teachers and volunteers all play a major role in the students lives.

"It's been a challenge working with the Native students. The students are deaf and so they are usually cut off from their culture. Not only cut off from traditional teachings or

communication, but they are told they have to move away from their families and communities while attending school," said Magill. "One of the ways we decided to approach the situation was to hire a Native liaison worker. We were successful in hiring Gary Gagnon. He is good with the kids. It is working out well," he said.

One of the concerns the school has is, what happens after the students leave the school? There is a social club for the deaf that the students can go to while they are in Edmonton. When they go back to their communities or reserve they do not have that outlet.

"We want to find ways to prepare the communities before the kids go back," said Magill. "It would be great if a telephone

for the deaf was installed in the community so that the students could call out," he said.

The school wants to know where former students are and what they are doing.

"We would like to know how the students are doing on their reserves or communities," said Magill. "We want to know if there is anything we can do for them. The information they give us can be helpful for the school. We would have an idea in planning programs," he said.

The assistant principal, who is Métis, was recently selected for the Esquao award by the Institute for the Advancement of Aboriginal Women in Edmonton. The award is given to distinguished Aboriginal woman in the province. Charmaine Letourneau, who is also deaf, has been teaching at the school for the last 27 years. She communicated with the help of a sign language interpreter during her speech at the award ceremony. She claimed there is still discrimination against the hearing impaired. She stated a recent survey revealed that very few deaf people are employed in Alberta.

"Many feel that a deaf person is not capable of doing much. So when they apply for jobs outside of the deaf community they are usually turned away," she said.

Cree land claim could be worth billions

(Continued from page 7.)

The survey of the Paul Cree reserve by Indian Affairs was presented to the Privy Council of Canada in 1921. The original tract of land set apart total more than 2,000 acres of land or at least two square miles. The reserve sits at the junction of two rivers in northern Alberta.

"In the 1970s the families that lived on the reserve were basically threatened to be burned out of their homes and their kids would be taken away by the govern-

ment to get them to move off their land," said Malcolm.

The families that lived on the reserve, with little or no services, eventually moved to the Fort McMurray First Nation, except for Cree's family, said Malcolm. The Crees insist they have never given up their membership to the Paul Cree First Nation. A declaration in the claim points to the purported surrender of 1948 as null and void.

The regional director general for Indian Affairs, Barrie Robb, accepted the statement

of claim from the Elder, but refused to discuss the claim until Indian Affairs legal experts reviewed it.

Communications director, Glen Luff did, however, mention Indian Affairs past involvement with the Paul Cree descendants.

"We will look at the legality of the claim. Five years ago the federal government determined after correspondence with these people that we had no legal obligation. The Paul Cree band is known as a division of the band of Fort

McMurray," said Luff.

The Indian Affairs spokesperson pointed to policies and an investigation several years ago that gave the federal government no reason to believe that the Paul Cree band exists, he said.

"This is a bit of a surprise, but the regional director generously is making time to briefly meet with them. We were just handed a piece of paper and our lawyers will have to look at it," said Luff about the statement of claim.

The regional director of In-

dian Affairs met with the Cree family and Malcolm after he received the statement of claim.

"We told him that we are prepared to go the Supreme Court of Canada on this because we know we have a solid claim, but he said it wouldn't go that far," said Malcolm.

Malcolm said he's aware the court case might take some time. He believes Indian Affairs has a lot of control over the legal process that will take place to settle this claim.



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Aboriginal trivia for summertime fun



Drew Hayden Taylor

Think you know about being Native/Aboriginal/Indigenous/First Nations/Indian (better known as a NAIFNI)? Or maybe you know somebody who's an annoying know-it-all? What better way to put yourself and your friends to the test? After all, it's better to know you're a know-it-all than to just think you're a know-it-all! It's better than nothing at all.

If you score 12 or more, then you get an "A" for Aboriginal Effort. Ten or more, "B" for Better than average. If you score an eight or more, then you get a "C" for Could do better than most. Four or more gets you a "D" for Do more work. Anything less gets you an "E" for Education (as in "the need for more...")

Easy:
1) What was the original name for the Assembly of First Nations before it was changed back in the early 80s?
2) What was the name of the Native actor who played Jesse Jim on the Canadian television classic, the *Beachcombers*?

3) What Native language is the name "Canada" derived from?
4) The Northwest Territories was divided into two separate regions — one called Nunavut. What is the name of the other territory?
5) In what province were the Beothuk Indians exterminated in the 1800s?

Moderate:
1) In what fictional community does Tomson Highway's *The Rez Sisters* and Drylips Oughta Move to Kapiskasing take place?
2) What was the name of the "Indian" character in the other classic Canadian television show,

The Forest Rangers?

3) Which of these nations is not one of the Dene — the Dogrib, Slavey, Chipawyan, Carrier?
4) What year was Louis Riel hanged for treason?
5) What year was Bill C-31 officially passed by Canada's Parliament?
Difficult:
1) In reference to the answer of question one of the easy category, who was responsible for establishing that organization way back in 1967?
2) What was the name given to the Indigenous people by the Vikings when they first landed in Atlantic Canada a thousand years ago?
3) What does the word "Kashtin" actually mean?
4) What was the name of the "Indian" in the disco group, The Village People?
5) What well-known American tribe has a language exceedingly similar to the Dene's?

Answers:
1) Nat'l Indian Brotherhood
2. Pat John
3. Iroquoian
4. NorthWest Territories
5. Newfoundland

Easy:

Moderate:

Difficult:

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Whaling culture celebrates revival

By David Wiwchar
Windspeaker Contributor

NEAH BAY, Wash.

More than 3,000 people crowded the shores of Neah Bay on the Victoria Day weekend to add their voices of support for the Makah Whale Hunt and sample a West Coast food source, gone untasted for 70 years.

From Anacla to Africa, and all points in-between, representatives from hundreds of Indigenous cultures congratulated the Makah whaling crew, and welcomed their whale, their guest of honor, to a day that will be forever marked in First Nation's history.

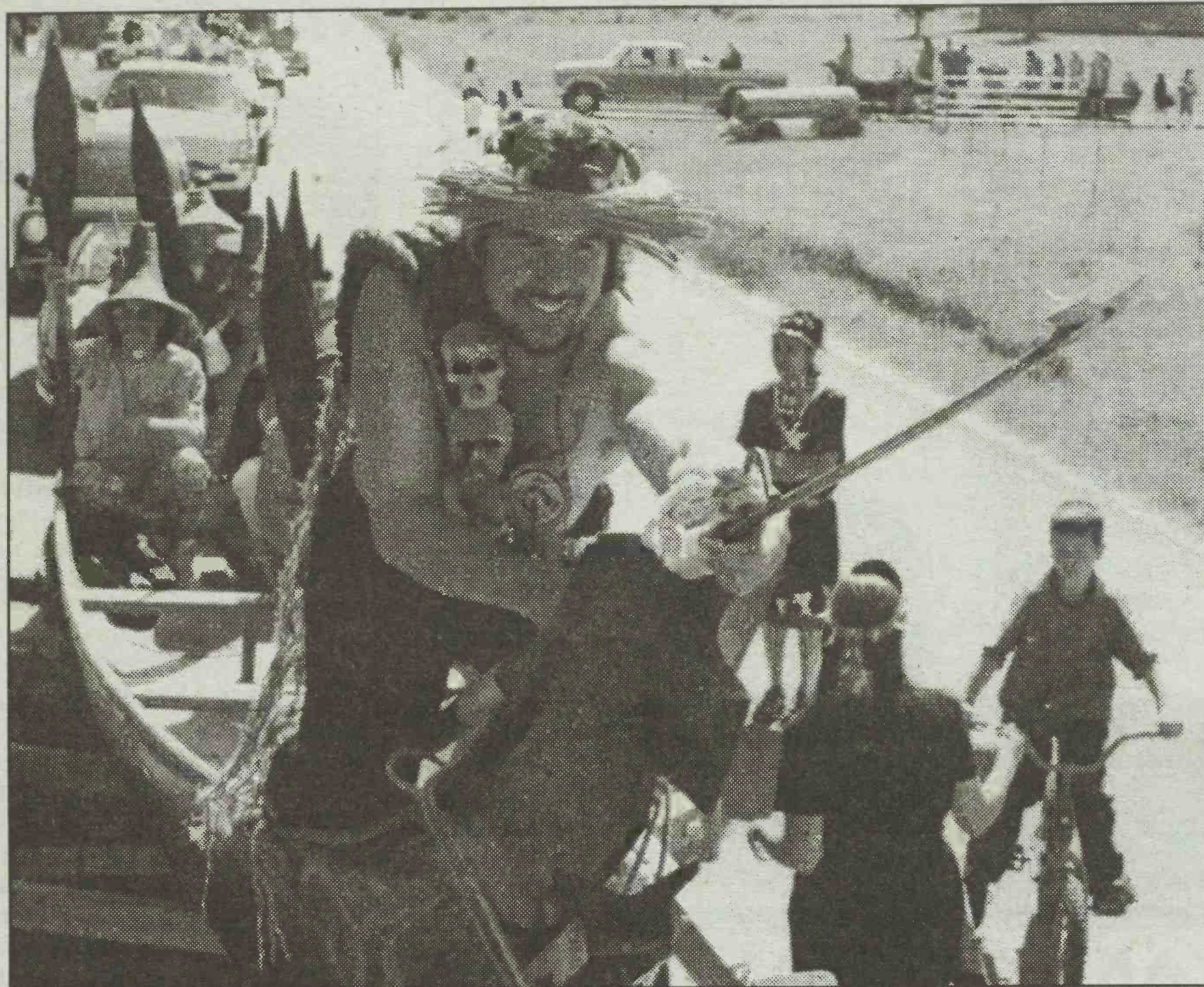
Hundreds of people began the weekend celebration with a parade starting from the Makah Museum, down the beachside road to the Elder's Centre for the ceremonial raising of the United States and Makah Nation flags.

Leading the parade was the day's central figures; 36-year old harpooner Theron Parker and the Makah whaling crew aboard their 40-foot canoe, Hummingbird, towed behind a five-tonne army-surplus transport truck.

Sporting a new tattoo of a traditional whale harpoon, woven cedar-bark rope and seal skin float on his bare chest, Theron smiled, waved, and thanked every voice in the crowd that shouted their congratulations.

The crew exchanged high-fives with the young people who ran up beside the canoe, and shook hands with the many Elders who rose up out of their folding chairs to present crew members with small, handmade gifts of appreciation.

A standing ovation greeted the whaling crew as they carried the canoe into the Neah Bay



DAVID WIWCHAR

Harpooner Theron Parker, and the rest of the Makah whaling crew, was towed in their 40-foot canoe, Hummingbird, behind a five-tonne army-surplus transport truck during the parade that launched the weekend celebration of the first whale harvested from the seas by the Makah people in the past 70 years.

High School Gymnasium where thousands of people waited for the celebration to really begin.

"The whale has brought all of us together," said Makah Tribal Chairman Ben Johnson. "It has brought the Makah Nation together, and has brought all Native people together to celebrate the importance of our heritage, our culture, and our vision of who we are as the first peoples of this land."

"These traditions are our survival," said Billy Frank of the Nisqually Nation, and president of the Northwest Indian Fisher-

ies Commission. "What you see here today is a steady flow of life; a continuation into another generation. As long as we still have our songs, and we are together. That is our community and the power that is always there."

Frank thanked the U.S. government for recognizing the Makah Treaty signed in 1855; ribbon-bound copies of which were handed out to everyone as they entered the gym.

Ben Johnson caused another standing ovation after thanking the U.S. Coast Guard for their support in policing the hunt,

keeping the many protester vessels at bay.

"We are here, and we are here to stay, and we are going to continue to do what we have been doing for thousands of years," said Johnson. "The Makah have a living treaty from whaling again."

After dining on whale it was time for the large Nuuchah-nulth delegation from Canada to take the floor, with Robert Dennis Jr. dancing in members of Huu-ay-aht First Nation.

More than 150 Nuuchah-nulth members made the jour-

ney to Neah Bay to celebrate the restoration of a cultural event central to their collective histories.

Related to the Makah linguistically, historically, culturally and through families, many of the Canadian Nuuchah-nulth First Nations emigrated from areas south of the 49th parallel hundreds of years ago.

Nelson Keitlah, Jerry Jack and Edgar Charlie all rose to speak to the more than one thousand people gathered in the Neah Bay High School Gymnasium, and the center court became plugged with Nuuchah-nulth singers, dancers and drummers.

Over the next five hours, the Canadian Nuuchah-nulth delegation gave gifts to the whaling crew and sang many songs of congratulations and elation.

Harpooner Theron Parker was given a name by Nelson Keitlah and Jerry Jack. Theron was visibly moved as the name *Chaquasik-meeek* (meaning the fin on the right hand side of the whale) was bestowed upon him.

"We've never given that big of a name outside our own community," said Keitlah.

"I was so happy when I saw the pictures on the news," said Chief Hanuquii (Edgar Charlie). "I rushed down here right away to celebrate this amazing event with my Makah relations."

The celebration lasted until the tables were brought in the next morning for breakfast. During the early morning hours, singers and dancers from near and far performed for the crowd. From Puyallup, Wash. to the Blackfoot dancers of Montana, the exercising of the Makah's treaty right to take a whale attracted Aboriginal people from around the globe to celebrate their successful return to tradition.

Thousands enjoy Makah traditional feast



DAVID WIWCHAR

Nuuchah-nulth Chief Hanuquii (Edgar Charlie) said he was so happy when he saw the successful whale hunt on the news that he rushed to Neah Bay to celebrate with his Makah relations.

By Denise Ambrose
Windspeaker Columnist

NEAH BAY, Wash.

The Makah Nation treated thousands of guests to a traditional meal of salmon, halibut and whale meat on May 22, in celebration of the resurrected tradition of whaling.

At least 3,000 guests arrived from as far north as Alaska and as far south as the Fiji Islands. A few hundred Nuuchah-nulth guests were in attendance to partake in what, for most, would be their first taste of whale meat.

Makah received their name from neighboring tribes. Makah means generous with food. They could not have had a more fitting name on their day of celebration as each and every guest was served a heaping plate of seafood. Dinner songs were sung, thanking the Creator for all that was being offered.

There were so many people that feasting was done in shifts. The tables and bleachers were full. At the same time people were lined

up around the gymnasium and out the door. More people were milling around outside.

Guests waiting for seats were invited to a nearby beach for steamed clams and oysters. Makah men filled a large sandpit with hot coals topped with shellfish. They steamed 1,100 lb. of clams and 400 lb. of oysters this way.

Those that stayed in the gym waiting for whale meat missed out on the shellfish feast. It was worth it all in the end, when I was offered a handful of roasted whale meat. This was the first time that I would taste whale meat, a food that I, as a Nuuchah-nulth person, should have been brought up on. The meat looked somewhat like dark chicken meat. To me, it smelled and tasted like corned beef.

It is hard to describe my feelings after tasting the roasted whale meat. I was proud to be Nuuchah-nulth. I was relieved that, at least once in my lifetime, I would enjoy whale meat. So many other Nuuchah-nulth people have passed on without having had the opportunity to

share in what was a most integral part of our culture — the whale. I felt honored.

Our hosts also served boiled whale meat, cooked and raw blubber. The boiled meat tasted like seal meat to me. I thoroughly enjoyed it. The blubber, however, was a different story.

I picked up my raw piece of blubber and warily looked it over. It was thinly sliced, cold and light pink. I told myself that I would never know if I liked it or not unless I tried it. I put a small corner of the blubber in my mouth and bit down. It was rubbery and impossible to bite through. It tasted neither good nor bad to me.

Along with the whale meat, our Makah hosts served salmon and halibut, cooked to perfection. We were also offered salads, fresh vegetables and fruit.

I cannot thank the Makah people enough for allowing me to share in the "Back to Tradition" feast. They have given me treasured memories and renewed pride in being a Nuuchah-nulth person. Kleco, Kleco!



Kendra (left) and Osa Roan, both 3, from Pigeon Lake, Alta.



Dale Zorthian, Mountain Cree, Alta.



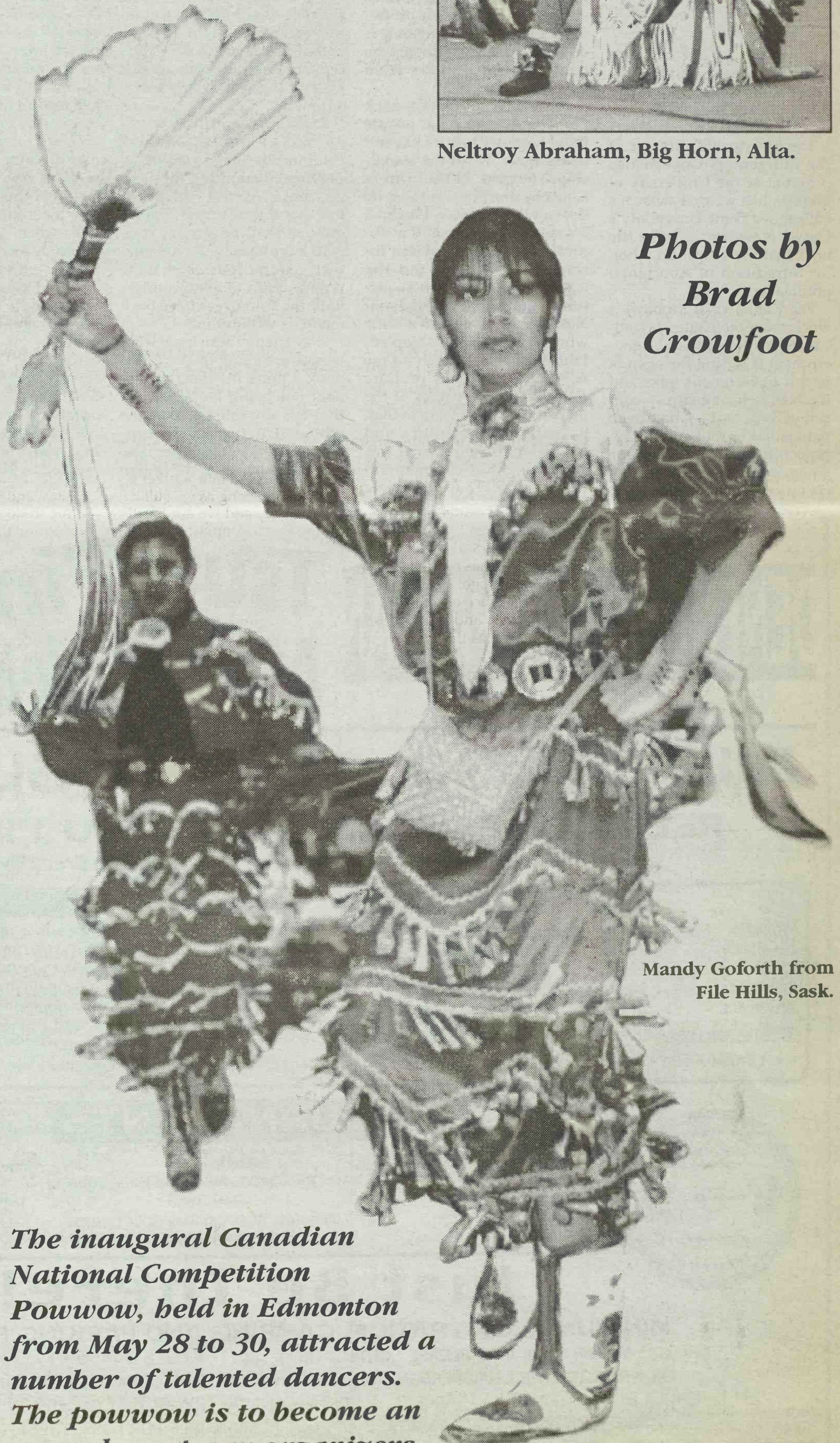
Kent Rattlesnake of Mountain Cree, Alta. placed first in the Teen Boys Fancy category.

EDMONTON

hosts the National Powwow



Neltroy Abraham, Big Horn, Alta.



Photos by
Brad
Crowfoot

Mandy Goforth from
File Hills, Sask.

The inaugural Canadian National Competition Powwow, held in Edmonton from May 28 to 30, attracted a number of talented dancers. The powwow is to become an annual event, say organizers.

Indigenous manifesto spares no one

REVIEW

By Paul Barnsley
Windspeaker Staff Writer

VICTORIA

Peace, Power, Righteousness: an indigenous manifesto
By Taiaiake (Gerald) Alfred
Published by Oxford University Press Canada
145 pages
\$22.95

Taiaiake Alfred's *Peace, Power, Righteousness: an indigenous manifesto* has annoyed many Native people and delighted others.

The 34-year-old director of the Indigenous Governance program at the University of Victoria has written what his colleague, Trent University's David Newhouse, calls the book that "sets the foundation for a tradition of Aboriginal political criticism."

The Kahnawake Mohawk's work, released in late May, advances the theory that the government is setting the agenda in self government talks and the Native leadership — consciously or not — has been persuaded to look at and approach the problem from the government's point of view. He writes that the band coun-

cil leadership has been co-opted, allowed to get so close to the benefits of power that they have no motivation to fundamentally change the system — the one thing Alfred says the government fears the most and Aboriginal people need the most. His book paints most Native leaders as either unwitting dupes of the government or conscious sell-outs.

Those are strong words that are guaranteed to evoke strong emotions from prominent Native politicians, but, as of early June, Alfred said he hadn't heard directly from anyone.

"There's a lot of talk back home and among the people that I work with, but I haven't heard from any of the leadership," he said. "I heard from someone that Phil Fontaine, he doesn't like me now. We did a TV show called *Studio 2* in Toronto. They broadcast it in Toronto and Ottawa and the lead-up to the show was a picture of him and it talked about Native leadership and a critic who says they're all co-opted. I did say something about the AFN and how they're more reflective of the values of the mainstream policy circle than of Native communities and too distant to know what was going on in Native communities anymore. That's the quote

they used to sell the show and I guess he saw that."

The argument put forward in Alfred's book is not a new one. Traditional leaders in Mohawk communities have long said the band council governments are merely arms of the federal government.

Alfred said he sees the fight as being centred around the stress imposed on these communities by colonization; different people respond to that stress in ways that, he wrote, range from the "Hang around the fort Indians" who seek the colonizers' favor, to the "Mystic Warriors" who are against everything but aren't really sure why.

Band councillors and elected chiefs in Mohawk communities have had lots of practice in rebutting these arguments, Alfred conceded, but that doesn't mean the argument that Indigenous societies have been deflected from their natural courses, that the wrong types of compromises with the colonizers have been made, is without merit.

"I've tried to anticipate what people are going to say, in the book. I think the most prominent one being the argument that it's unrealistic, that the whole structure of government in our communities is so established now on the Indian Act basis, at least in terms of

the type of solutions that the government of Canada is developing for us, that it's unrealistic and naive or almost leading people astray, giving them false hope. You know, those kind of responses. That, in fact, the real leaders, the ones who are pragmatic, the ones who are living in the real world, are the ones that cooperate with the government and do the things that need to be done to achieve progress in a practical way. That's the type of response that I think will come," he said, during a phone interview.

"The rejoinder to that is, it's all fine and well, but again it's just feeding into the argument that I made that it's just further entrenching the basic principles of the relationship which we have which is basically unjust. It seems illogical to criticize the basic relationship yet to go ahead and make that relationship more efficient, to further entrench it."

Alfred cites many scholars who study the tactics employed against minorities by governments and he said he's certain that Canada would resort to tougher tactics if Native leaders resisted its co-optation tactics.

But he believes that employing traditional government methods will allow an enlightened leadership to take back

some control and work out a more acceptable compromise.

He said the current Indian Affairs Minister, Jane Stewart, is aware of the rules of the co-optation game and is playing them with a certain unprecedented virtuosity, something today's leaders need to be aware of.

"Yes, I'd say she's more skilled at it than many of her predecessors," he said.

Alfred believes most of the problems that have evolved in Native communities are based on the fear and insecurity that comes from being marginalized.

Native people, he said, need to understand that marginalization wasn't their fault in the beginning but it will be their fault if they allow it to continue.

The book is written in an accessible style that will help all readers — Native and non-Native — to gain a better understanding of the confusing social tensions that exist in Native communities. Whether you agree with the ideas in the book or not, it will give you a lot to think about.

That's all Alfred wants.

"For all of these issues, we have to think about them a lot. I think people have to confront themselves and be brutally honest about what they're doing," he said.

DENENDEH ATHAPASKAN

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Comedian pokes holes in white attitude

By Kenneth Williams
Windspeaker Contributor

TORONTO

As a child, Charlie Hill secretly wished to be a stand-up comedian. He would sneak out of his bed and watch the original host of the Tonight Show, Jack Paar, make people laugh. He was also inspired by Dick Gregory, Jackie Gleason and Red Skelton, as well as Bill Cosby, Richard Pryor and Eddie Murphy as his career blossomed. But it took focus and hard work. It required him to stick to his convictions and not take roles that were stereotypes, and it has made him one of the most well-known Native comedians, in Canada or the United States.

"What I do, I don't really call 'Indian humor.' It's more of a satire," he said, after a performance in Toronto on June 10. "Real Indian humor is something in your community or your home, and the funniest people are maybe your uncle, or a cab driver, or someone on the rez. It's something only people with Indian experience get. It's something that's personal to us... It's something beautiful."

Even when Hill is far away from his Los Angeles home, he never feels out of place as long as Native people are around. Born in Oneida, Wisc., an indeterminate number of years ago, to an Oneida father and a Cree mother from Alberta, Hill is able to call both sides of the border his home. But he quickly pointed out the border is an illusion.



KENNETH WILLIAMS

Charlie Hill began his career in comedy 20 years ago and has since been seen on the Tonight Show with hosts Johnny Carson and Jay Leno, and Late Night with David Letterman.

"We have the BIA, here it's DIA. The prime minister is the president. It's the same. Just different names. And their policies are the same towards Indians. Never to our advantage," he said. Whether in Canada or the United States, for about 20 years, Hill has been making audiences laugh with his perceptions of the Native experience.

What is funny to Hill is that he's one of the first standup comics to come out of a culture that is inundated with laughter, es-

pecially from powwow announcers and clowns. After watching him perform and hearing the audience's enthusiastic laughter, it's hard to imagine him ever having a bad night. But his very first gig as a professional standup comic was a disaster.

"I got a gig at a college in Los Angeles: El Camino College. I got \$50," he said. "I went over there and they had my name on a big sign. I was real embarrassed because I'd never seen

my name up like that before, and I thought, geeze, I've never played anywhere before.

"I went up on the stage and nobody introduced me, and there was no microphone, and it was an awful crowd. I stood and looked at my feet and mumbled. I took the 50 bucks and I learned a million things. It was real humbling.

"You train in bombing. For every good night I had, I can name a thousand ones that didn't work," he said, laughing.

The good nights, however, have included appearances on the Tonight Show with both Johnny Carson and Jay Leno; Late Night with David Letterman and the Arsenio Hall Show. He's written and acted for Roseanne, after he turned down an offer to appear on her show for a Thanksgiving episode he thought was disrespectful to Native people. She told him to tell her what the show should be about, so he co-wrote the episode and that led to a writing position on the show. But it was his friend and hero Richard Pryor who gave him his first real break.

"He saw me in a club when I was just starting out and he said, 'you talk to these white people like they're dogs. We got to get together, brother,'" he said. "He's always been real nice to me and always had a high regard for Native people."

Pryor invited Hill to appear on his television show in 1977, which attracted the attention of Hollywood. But Hill was appalled at what was being offered there.

"A lot of Hollywood people looked at me as a kind of nov-

elty act [but] what I did was make people laugh with us, not at us," he said. "You know, I could probably be a millionaire if I went out and did some Uncle Tom-Tom act and played Dumb-Indian-Me-Not-Know."

"When I was in Hollywood, I had a lot of offers to do sitcoms, and they were from the white point of view with their values and it was all a bunch of crap," he continued. "I turned it all down."

Even an offer from famed television producer Norman Lear to work on a sitcom about Indians living in New York City couldn't move him because the material was based on stereotypes. CBS came back to him again with a similar idea. Hill wanted to know how they were going to approach the show and found out the writers had worked on The Beverly Hillbillies, and saw Indians in New York in the same way!

"What I talk about is often a threat to white people. It's a threat to whatever they stand for," he said. "To me 'white' is an attitude. It's not a skin color... It's whoever doesn't have a sense of humor, and it doesn't matter if you're Native or not."

Hill's act has matured as he's grown older and had a family, admitting that he was more acerbic and blunt when he started out. He still pokes holes in white attitudes but finds growing as a person has made him a better comedian.

"My goal is to be an old man like George Burns. I'd be this militant comic [because] who's going to doubt an old Indian man," he said.

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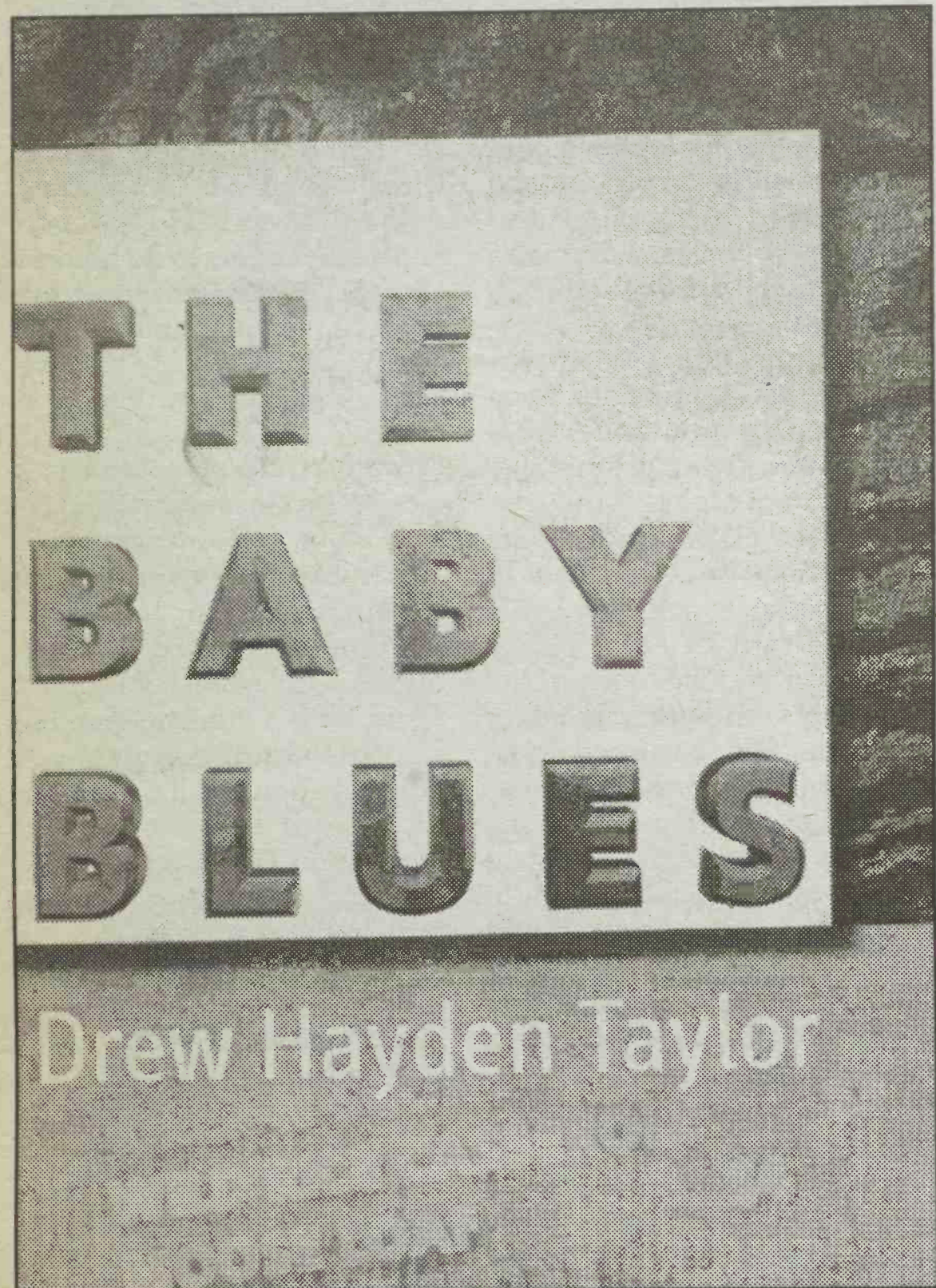
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REVIEW

By Kim Ziervogel
Windspeaker Contributor

The Baby Blues
By Drew Hayden Taylor
Talonbooks
93 pages

Imagine all the things that can happen in one summer to change a person's life. Now put that into one day, set it at a powwow and you have Drew Hayden Taylor's eighth published work, *The Baby Blues*.

Taylor's goal in this play is to showcase the Native sense of humor, which he succeeds at doing. With Noble as an aging fancy dancer and Skunk (and we all know one) as a young up and comer as two of the first characters we meet, it is hard not to want to read on.

Taylor opens his play with a Native wannabe who has discovered she is 1/64 Native and now wants to explore her Native roots. Oh brother! I can just see all the Indians rolling their eyes at the character of

Summer. But while you're rolling your eyes, you'll be thinking 'He got that right on the money.' Some of the funniest scenes are with Summer and Skunk, who is trying to land this milk and honey babe with his "traditional" knowledge of all sorts of made-up ceremonies. He turns an early morning dip in the lake into a purification ritual in the tears of Mother Earth just so he can see Summer naked. Of course, Summer is so desperate to belong she buys into Skunk's deception.

Pashik, the young teenaged "I want to see the world" girl, is the daughter of Jenny, the "I need to protect Pashik from the world", mother who is on the powwow committee. Seventeen years ago a young fancy dancer swept through town and Jenny right off her feet leaving her with a grudge and a daughter. As a single mother Jenny does her best to keep the same thing from happening to Pashik.

When unbelievable coincidences occur, Pashik realizes that Noble is her father. She seeks out Amos, a travelling Elder who runs a mobile con-

cession stand for advice. To keep Noble from running out on his daughter before he gets a chance to know her, Jenny swipes engine parts from his vehicle and has her brothers, constables on the reserve, watch the only road in and out.

In the end you'll be surprised who's a father, who isn't, and who gets together. It is a Native soap opera but with a sense of humor.

With a plethora of negative stories in the mainstream press about Aboriginal people, Taylor does a great service by writing a humorous play. By having a white character in the mix, it can draw in a non-Native audience a little more. He doesn't intentionally write a white character into the play for the audience, but for the betterment of the story.

Taylor doesn't mind making fun of white people, after all, his father is one. He also doesn't do it in a mean-spirited way, but in a way that speaks to non-Natives and says "Hey, this is how we see you sometimes. Now look at how we see ourselves."

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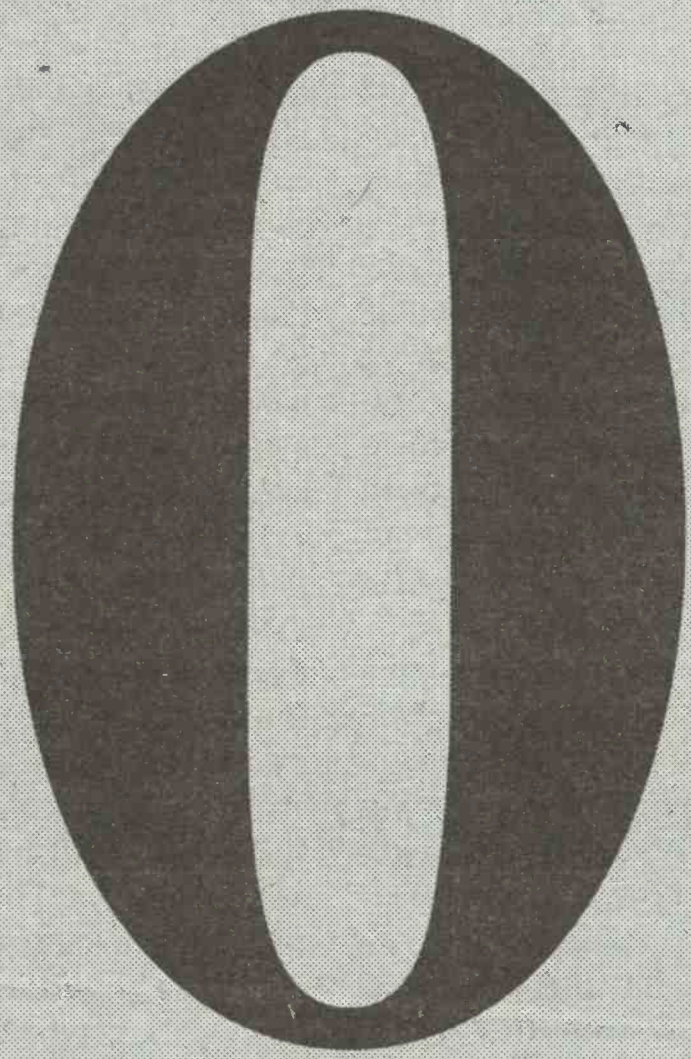
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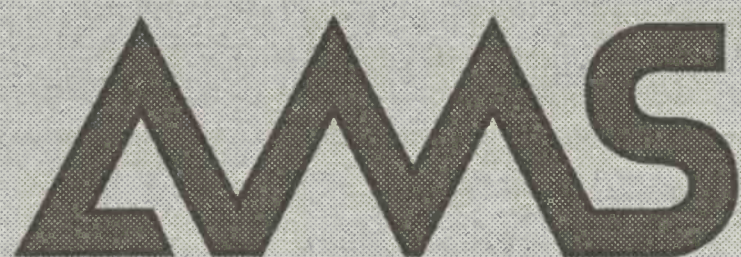
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Nominations open for next achievement awards

By Marie Burke
Windspeaker Staff Writer

EDMONTON

The National Aboriginal Achievement Foundation will host next year's awards show in Vancouver. On June 2 in Edmonton, John Kim Bell, founder and chairman of the foundation, officially launched the call for nominations for next year's awards.

"The main special feature . . . will be to celebrate a new millennium. What will the new century bring for our people? Hopefully it will bring a better century. We are going to try and commemorate a special millennium year, just like everybody else," said Bell.

Bell plans to bring the show to Edmonton in the year 2001.

A lot of what determines where the awards show will take place is whether or not the foundation can raise the money to make sure it is successful. The First Nations Summit in British Columbia is very interested in supporting the awards show, said Bell.

He's not content to focus on past achievement, however. There is a bigger picture in Bell's mind about where Aboriginal people need to expand as a culture.

"The bigger picture for Aboriginal people, in a practical sense, is we need to be very conscious to create a middle class, and we need to foster the development of a young professional class, because we need to create



What can top last year's set design for the National Aboriginal Achievement Awards? Chairman John Kim Bell is on the job and considering maybe something underwater!

an economy for Aboriginal people," said Bell.

He believes that if an economy is created for Aboriginal people, more people will be healed from certain dysfunction, such as alcoholism or drug dependency. Aboriginal people will have better health and a better quality of life and that will lead to a greater impact on Canadian society, he said.

"Who we are as a people can not be only governed by politics, and I believe that the whole of our activity in the last 100 years has been political advancement," said Bell. "We have to now equally emphasize the development of a middle class to create an economic underpinning of who we are as a culture."

During a small reception at the CIBC in downtown Edmonton, Bell, and a small staff of public relations people, handed out information kits detailing

the nomination process and contemplated the look of the next show.

The founder of the Aboriginal Achievement Awards said last year's spectacular Northwest rainforest set design will be a hard act to follow, and he hasn't quite figured out what the next set might be. He said he feels the pressure of living up to standards the foundation sets and raises each year.

"We are trying to create something that is a metaphor for the beauty of Aboriginal cultures through the design of the stage. Usually I spend the summer lamenting about what it's going to be and it's not easy, but nobody's ever done an underwater set. I don't know how to do it, but it's never been done," said Bell.

While in Edmonton, Bell received his fourth honorary doctorate in a ceremony at the University of Alberta.

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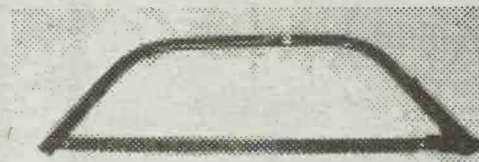
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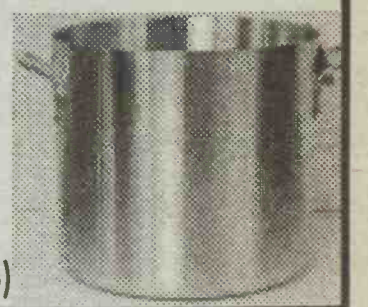
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Native art and artifacts exhibit to visit Calgary

By Yvonne Irene Gladue
Windspeaker Staff Writer

CALGARY

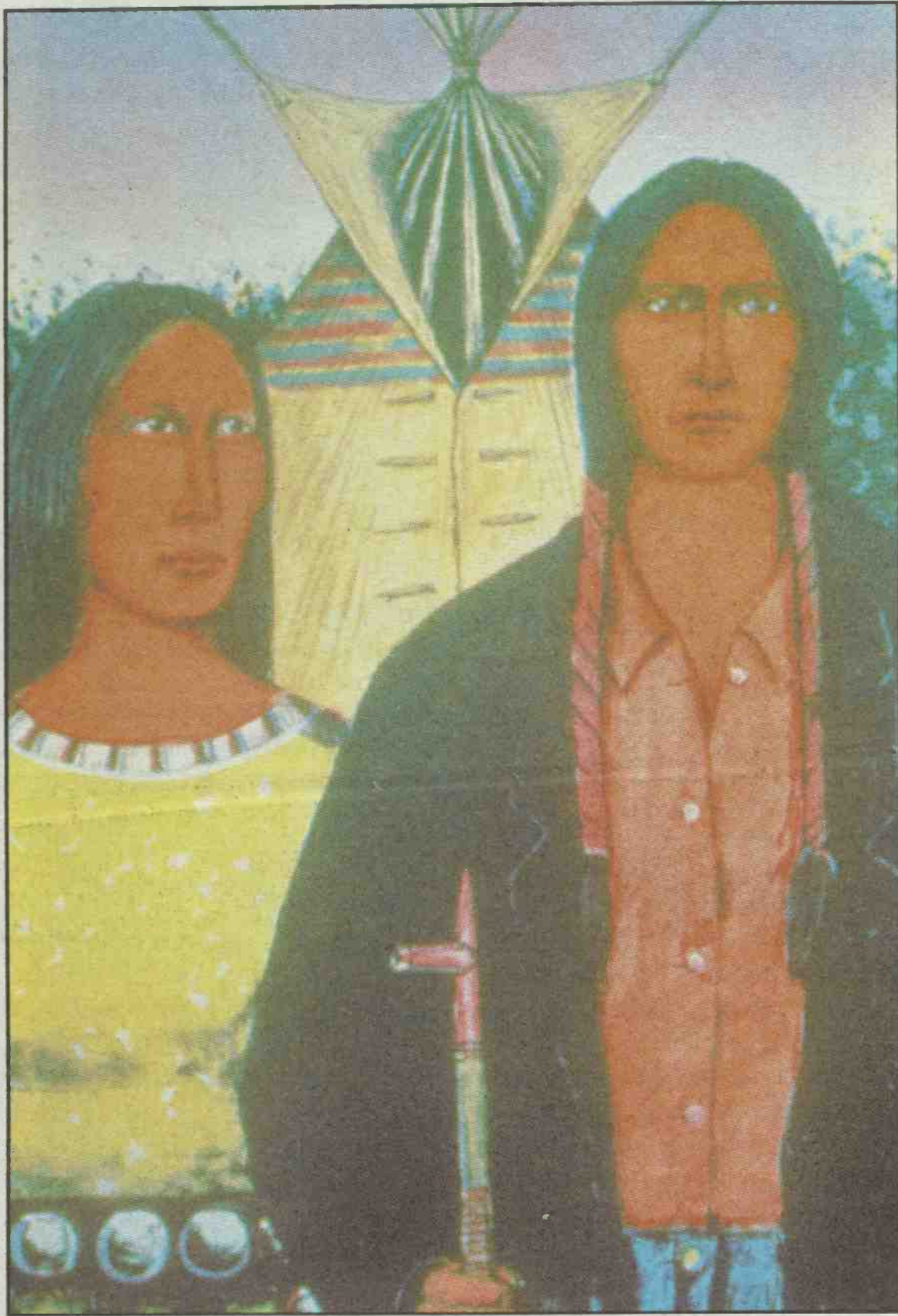
Decorated cradleboards, an eagle feather bonnet, southwestern pottery and numerous other artifacts will be showcased during a unique presentation at Calgary's Glenbow Museum.

Powerful Images, an exhibit of Aboriginal art work, will run from July 3 to Sept. 26. The presentation will feature the traditional and contemporary works of regional and internationally-recognized artists. Materials such as paintings, sculptures and children's toys that date back hundreds of years will also be featured.

"There will be Aboriginal interpreters at the museum during the display," said Gerry Conaty, senior curator of ethnology at the Glenbow Museum. "Local storytellers and speakers will be on hand," he said.

All of the presentations are a collaborative project of Museums West, a consortium of 10 museums located in western North America. The 10 museums are dedicated to the history, art and cultures of the West. They exhibit both non-Aboriginal and Aboriginal western displays and each of these museums holds permanent collections of historically and esthetically important art and artifacts. They showcase a wide variety of western-related educational exhibits and public programs. The Powerful Images exhibit will be travelling to eight of the 10 contributing museums.

The exhibit will visit the Glenbow; the Buffalo Bill Historical Center in Cody, Wyo-



COURTESY OF GLENBOW MUSEUM

American Indian Gothic, 1983, is a color lithograph by David Bradley, Chippewa/Lakota, contributed to the Powerful Images exhibit by the Buffalo Bill Historical Center of Cody, Wyoming.

oming; the Eiteljorg Museum of American Indians and Western Art in Indianapolis, Indiana; the Gilcrease Museum in Tulsa, Oklahoma; the Heard Museum of Phoenix, Arizona; the National Cowboy Hall of Fame in

Oklahoma City, Oklahoma; the National Museum of Wildlife Art of Jackson, Wyoming; and the Autry Museum of Western Heritage in Los Angeles, California. The Powerful Images exhibit has already been on display at three

of the seven museums. Calgary's Glenbow Museum is the only museum in Canada that will be showcasing the artifacts.

"We are the only Canadian museum of the Museums West consortia," said Nancy Cope, media relations specialist at the Glenbow Museum. "It is going to be an exciting exhibit. We will be having a whole bunch of activities during the exhibit," she said.

A wide range of public programs will be offered during the run of the exhibition to give families the opportunity to enjoy the displays. Programs include the discovery cart, a rotating art-making activity for children, X-Ray Paintings with Norval Morrisseau, and Beautiful Beads, where students get to create their own accessories based on traditional designs. Workshops with the Broken Knife Drum Group from the Tsuu T'ina Nation in southern Alberta will teach traditional songs and drumming. Stick and dice storytelling, traditional stick games and other activities will also be available. The museum's opening celebration will be held on July 3, with a performance by Tom Jackson.

"Connections to Collections", is a four-part series that will also be showcased during the exhibition. The series will include a collection of work by Norval Morrisseau, an Ojibway artist who began to show his work in the early 1960s. He was the first artist to develop a modern pictograph style, often referred to as the Woodland Style of Native art, or legend paint-

ing. Another exhibit will be a contemporary First Nations art collection. It invites artists to explore the museum's rich collections and to create new works based on their explorations. Artist Bob Boyer, a Saskatchewan-based Métis who is a renowned artist, sculptor, teacher and curator, will also be featured. An exhibit titled Moccasins: Art and Sole, will also be on hand. This exhibition will feature the many decorative methods and motifs that were used by First Nations people. The men's, women's and children's moccasins showcased will come from communities across Alberta. The differences in design and decoration and the stories behind the moccasins will be highlighted. All four exhibitions will complement the theme of Powerful Images.

"We are really excited to have this exhibit at Glenbow. It is a way for the people in Western Canada and tourists to learn about Native culture," said Cope.



COURTESY OF GLENBOW MUSEUM

"Indian" neon sign was contributed to the exhibit by the Autry Museum of Western Heritage.

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Respected Elder passes along traditional wisdom

By Pamela Sexsmith Green
Translated by Norman Moyah
Windspeaker Contributors

ONION LAKE, Sask.

When Antoine Littlewolf talks, people listen.

And when he gives an old time traditional dancing lesson, the dancers tend to jump a little higher, stretch a little further and bend a little deeper.

"Get down lower!" bellowed the Elder, pointing to the ground. "Make your body shake and flutter like a bird, don't straighten up. That's the way they used to do the Prairie Chicken Dance. That's the real way to do it. Stretch out your arms like this, bend your knees and get down lower!"

For the two "worthy young men," brothers Paul and Patrick Sutton, who are practicing hard to learn the old Cree ways from their adopted father, today's lesson turns out to be much more than just learning the correct forms of an ancient dance style. It is a lesson in life.

With 88 years of traditional experience under his belt, Littlewolf speaks with an authoritative voice.

"Finding that knowledge is not so hard if you are willing to learn the correct protocol, how to approach an Elder when you want to ask questions," says Littlewolf.

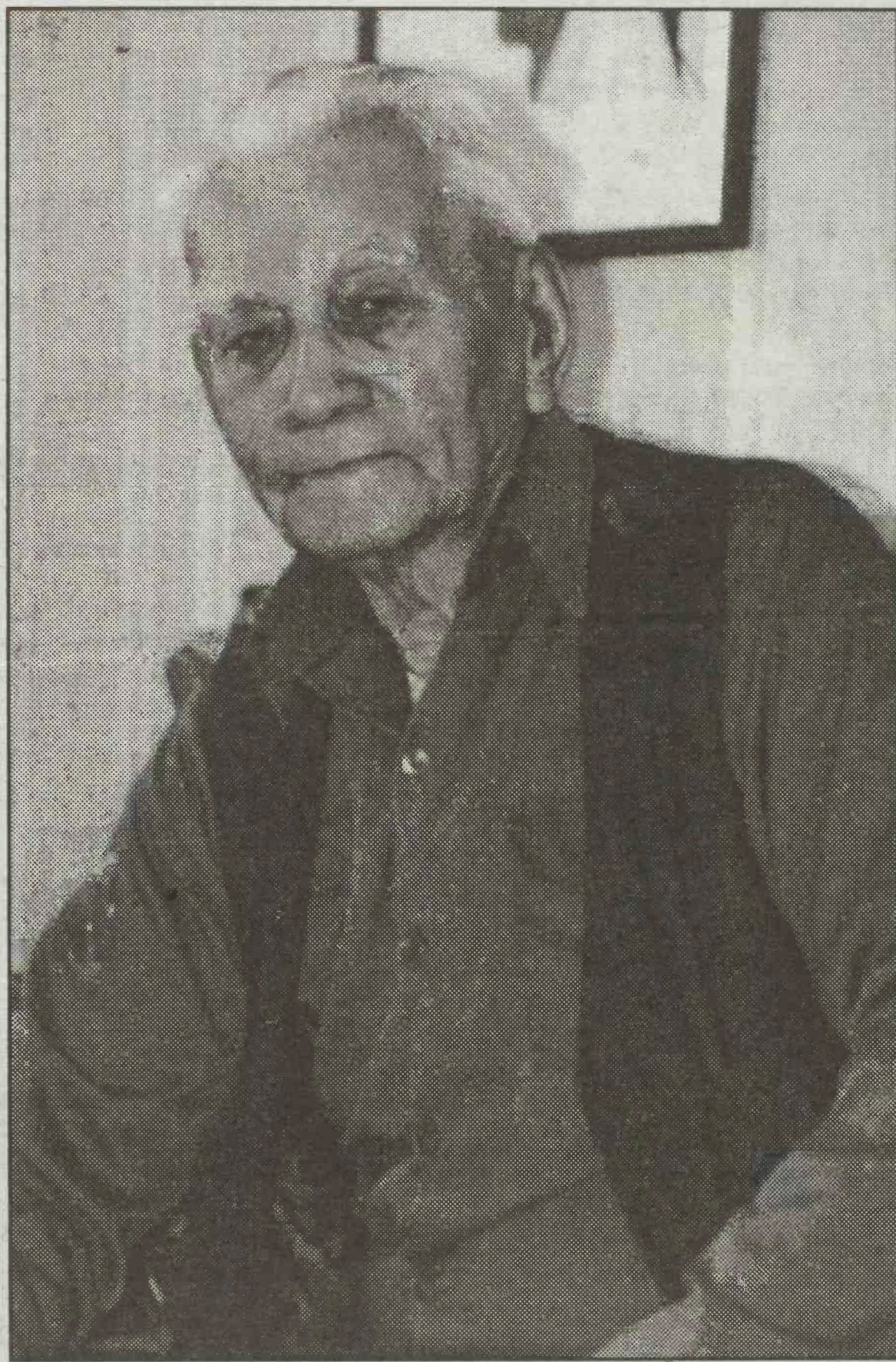
"Take a pouch of tobacco, open it up and offer a pinch to an old man or woman and say, 'Please show me, please tell me. I bring you this tobacco and gift of money, please tell me what used to happen a long time ago, what is right and wrong, and what I'm supposed to do'. Listen to what the old people tell you; don't be scared. That is the way to do it."

Born in 1912, the young Antoine came from humble beginnings and considered himself to be poor. He grew up in a log cabin without windows or a stove, eating food cooked over fire and stones vented by a mud chimney.

"That is how it was," said Littlewolf, as he began to tell his story.

"The fire was their only light. That was how they cooked. Everyone was poor back then and hardly had anything to eat, nothing but poor flour, poor meat, poor grub. The bison were mostly killed off at this time."

His earliest memories at Onion Lake were of the terrible flu epidemic in 1918 that took eight



PAMELA SEXSMITH GREEN

Antoine Littlewolf, 88, has seen a lot in his full life, and generously shares his wisdom with his family and community.

members of his family, with a death toll so great on the reserve, that they did not have time to dig graves. The people were buried together in a large ditch, rolled up in their blankets.

Raised by his grandfather and sent to boarding school in 1922, he found school "very hard to understand" because the teachers all spoke French and hardly any English. Only one teacher spoke fluent Cree, "a half-breed woman" (Métis) named Sister St. Wilfred.

"She was a good one, very kind and I'll never forget her," says Littlewolf.

Back in those days, he recalled, spring would come around early, the fish would be running in the lakes and streams and a young man's fancy would turn to girls.

"In the old days Native mothers were very protective of their daughters and we were not allowed to talk to the girls. An old woman kept them inside at school and wouldn't let them go outside to run around or walk by themselves. It was very hard

to talk to a girl, we had to sneak and hide. They kept their daughters really close. We used to have to go to the slew with pails for water, wait around and try to talk to them when they came with buckets to get water for their families."

"My wife Mary knows about this. She remembers how it was."

Littlewolf also remembers crossing the mighty Saskatchewan with his father at the ford, a high sandy bend in the river, before the first ferries were in operation. A wagon, team and family would take several days to travel to Lloydminster, Alta. and back to pick up supplies. After crossing, they would camp overnight on the other side to dry out their wagon, harness, horses and clothing before moving on. Essential supplies from town like salt, flour, sugar, ammunition, beads, cloth and tobacco had to be carefully stashed for the return trip home.

Nothing came easy and nothing was taken for granted, even

after a new ferry was built that could carry up to six wagons and teams, says Littlewolf.

"Big prairie fires that came roaring down from the southwest could also cross the river, jump over the creeks and burn down everything in their path: horses, saddles, tents, wagons and cabins.

"You also had to keep an eye out for roving bands of wild horses who could chase people down and give them a bite, so that sometimes we were scared to walk out on the reserve," he added.

As a boy, Littlewolf says, he learned by listening to his Elders. He heard predictions of "strange things to come" from the old people in the bush.

"Two irons that would run across the whole country, metal birds that would fly in the sky and something on the roads that would go pretty fast. Cars. They said that there would be four things that would kill our Native people; flu, fire, scabies and booze. Many terrible deaths from whiskey, strong stuff, and tobacco smoke. How did they know it was going to be like this, that what they foresaw, we are seeing now?"

Littlewolf also grew up totally immersed in the living traditions of the sundance, sweatlodge and Prairie Chicken Society.

"We used to take white clay from the slews to rub on our hair and bodies. Men pierced themselves through the chest and back with long pointed sticks tied to a big tree in the middle of the lodge. They wore braided coils of sweetgrass tied around their foreheads, arms and legs during the dances and then gave them to the old people as a sign of respect when it was over. You would see no blood on the wounds of these persons. That's how powerful it was," said Littlewolf.

"That is the way it used to be but things have changed a great deal since I was young," says Littlewolf.

"Native women used to wear dresses, long braids with ribbons and beaded headbands. Every woman had a shawl. Nowadays they only wear shawls at a chicken dance or a funeral. Most cut their hair short like a man and wear pants like a man. To me, who was brought up in the North, they look like they have nests on their heads. I can't tell the girls from the boys."

Lamenting what he calls "the passing of the days when kinship and family relationships

were the most important part of life," Littlewolf is very serious about his traditional responsibility to teach and pass on his knowledge of Cree spirituality, ceremonies and celebrations.

"You don't see as many people wearing braids these days. Young people don't go to enough sundances, ceremonies and sweats. The stone in the ground is powerful; the sun, moon and stars have spirits; all the animals have spirits. It is important to understand this, to learn to serve at ceremonies and carry on our sacred practices and dances."

As a teacher, Littlewolf is actively passing on the knowledge of many sacred Plains Cree traditions to a number of younger dancers, pipemen and servers, including his two adopted sons, Paul and Patrick.

Reviving an ancient tradition of training young men to step into his moccasins someday, Littlewolf is clearly impressed with the way today's dancing lesson has unfolded.

"They have listened and are learning well," says their teacher.

"I am proud of these guys, proud of my sons. They work very hard to learn our ways. They have braids, real Indian braids. I cry in my heart because I like the way they are and what they are learning. I hope they keep on learning the old ways until they die," says Littlewolf.

As well as attending powwows and presiding at public functions as an Elder, Littlewolf says that one of his most enjoyable pastimes these days is driving around the countryside with his wife Mary, visiting friends and local farms. A favorite destination is a local game ranch where three kinds of bison are being raised: Woodland, Plains and the endangered European Wisent, which number only about 600 today.

He was delighted to hear about the recent birth of a baby bison whose bloodlines include all three gene pools and to see that the tiny tan colored youngster did indeed resemble the mighty pre-historic bison carved in stone and hunted by his ancestors on the North American plains, 30,000 years ago. He was even happier to hear that the breeders had decided to name the baby bison (the only hybrid of its kind in the world) "Antoine" in his honor.

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Travelling diabetes program popular in rural Alberta

By Joan Black
Windspeaker Contributor

EDMONTON

The Travelling Diabetes Resource Program, known as TDRP, is unique to Alberta and probably to all of Canada. Begun as a pilot project in 1997 by the Canadian Diabetes Association, Alberta and Northwest Territories Division, the aims of the program are to educate people on how to manage their diabetes and to link them up with

local health professionals and diabetes support groups.

TDRP visits rural communities where people may not have access to much diabetes prevention and treatment information. CDA tries to take the program to all reserves and Métis settlements that request their services, since the incidence of diabetes is two to three times greater among Aboriginal people than in the general population. The resources of TDRP usually complement the work of nurses

who are familiar with the needs of their communities, but who may have limited time to devote exclusively to diabetes.

Tracey Grey is a registered dietitian from Saskatchewan who took over as TDRP program coordinator in February. She works out of CDA's Edmonton office, but two and one-half weeks a month she's on the road in a 1998 van that was donated to her program by the Lions Club. April and May were typical, busy months.

For instance, April 12 to 15, Grey visited the Alberta Métis settlements of Gift Lake, Peavine and East Prairie, all in the Keeweenaw Lakes Regional Health Authority's jurisdiction. Representatives of the Aboriginal Diabetes Wellness Program, administered under the Aboriginal Health Services branch of Capital Health, accompanied Grey, who usually travels solo. Nurse Kathleen Cardinal, program coordinator at the Wellness Centre, dietitian Vanessa Nardelli

and Elder Madge McCree all participated in the one-day workshops. A separate workshop was put on for the health professionals.

"It was the first time the two associations had worked together, and it was a great success," said Cheryl Brace-Beaudry, a registered nurse from High Prairie who helped co-ordinate the presentations.

"It was great being able to partner up with CDA," Nardelli agreed.

(See Travelling page 24.)



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Make a list of your concerns or questions ahead of time. For a first visit, your list should include your past medical or surgical problems, the treatments you received, any allergies, and all the medications you currently take. Include any non-prescription medications, vitamins, supplements, and herbs. Bring the pill bottles with you if possible. Your doctor can clarify the information and then focus more time on your current concern. Ask a trusted friend or relative to accompany you if you need the support.

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The Medicine Bundle

Gilles Pinette, BSc, MD

may run behind schedule. While late appointments can be frustrating, remember, that some day when you need that extra time, your doctor will be able to provide it.

Anytime you can't make an appointment, cancel right away. Another patient with an urgent problem may benefit.

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Update personal information with the office staff when you first arrive. When your appointment begins, briefly tell the doctor your list of health concerns. Frequently, people mention their most pressing worry only at the end of the visit or as they are leaving. Voice your real concerns at the start. After the interview and possible physical examination, your doctor will discuss results with you.

You may be given a diagnosis or name for your concern. Advice or tests may be suggested. Write down any names or important points. Remember, you are the person who will have to carry out the advice. If you are uncomfortable with what you are advised, if you cannot follow the suggestions, or if you just don't understand something; you need to speak up. If

you cannot make a decision at this time, ask for more information or discuss the value of getting a second opinion.

Make sure everything is clear to you before you leave the examining room. Ask about test results or any resources you need. If your treatment involves medications, ask about side effects. Your pharmacist can give you written information on the drug and how to take it. Find out when you should follow up. Book your appointments and tests right away.

If at any time you feel rushed or uncomfortable, tell your doctor so you can make the most of your time.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information or from any error or omissions or from the use of any of the information contained within the text.

Dr. Pinette is a Métis family physician in Manitoba. If you have comments or suggestions for future health articles, write to Dr. Pinette care of this newspaper or email pinette@home.com.

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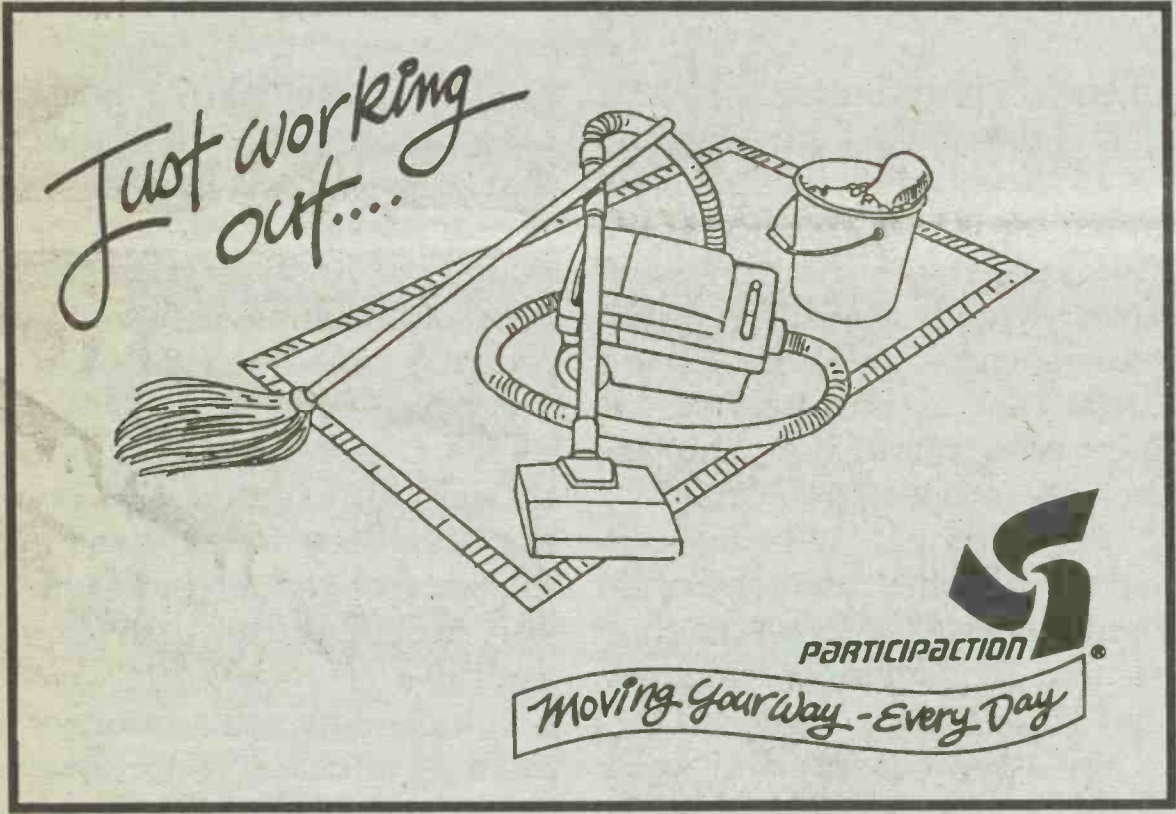
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Cree diabetes rate soars in Quebec

By Alex Roslin
Windspeaker Contributor

MONTREAL

A new study reports Quebec Crees have one of the world's highest diabetes rates. Cree officials charge that the Quebec government has ignored years of warning about the epidemic.

Almost 13 per cent of Cree women giving birth have gestational diabetes, a form of the illness that occurs during pregnancy, according to a two-year study published in the *Canadian Medical Association Journal* in May. The rate is twice the North American average and the second-highest rate reported for an Aboriginal group worldwide.

Cree officials called on the provincial government to fulfill its 1975 promise in the James Bay and Northern Quebec Agreement to fund Cree health services at the same level as elsewhere in Quebec.

"It's quite shocking for me. The diabetes epidemic is overtaking our health services," said Bill Namagoose, executive director of the Grand Council of the Crees.

"It's a time bomb. It's five minutes to noon on this issue."

Namagoose said Cree health care is "vastly underfunded" and he criticized the Quebec government for cutting off negotiations with Crees on health care and other issues in February. Quebec Native Affairs Minister Guy Chevrette said in a Feb. 10 letter the talks were suspended because Crees had filed a \$600-million lawsuit against Quebec, Ottawa and the forestry industry last summer. In the lawsuit, Crees say clear-cut logging has left their territory a barren wasteland, even though their traditional hunting-and-trapping lifestyle was supposed to be protected by the James Bay Agreement.

Namagoose accused Quebec of trying to blackmail the Crees into dropping the lawsuit.

"Health should not be used as a political pawn," he said.

The Quebec Health Ministry was caught off-guard by the news, with ministry officials scrambling to find out more about the Cree diabetes epidemic in response to calls from journalists. Nicole Bastien, spokeswoman for Quebec Health Minister Pauline

Marois, said she wasn't aware of the high Cree diabetes rate. She promised to call back with a response to Namagoose's allegations, but never did and didn't return several subsequent calls.

Gestational diabetes normally goes away after pregnancy, but a woman who's had it is more likely to need a caesarian section and get diabetes later in life. Her baby also has more of a chance of birth trauma and being born overweight, said Elizabeth Robinson, a Cree Health Board doctor who co-authored the new study.

Robinson said gestational diabetes is just a part of the problem. As of May 1998, 10 per cent of Crees over 15 years of age were diagnosed with some type of diabetes, more than double the Canadian average of four per cent, according to health board figures. The number of cases shot up 20 per cent in just one year.

Dr. Robert Harris, a public-health specialist in the Chisasibi Hospital, said the actual numbers are almost certainly much higher because many people with diabetes aren't diagnosed for years.

"What we usually find is if we

screen everybody, the rate doubles."

Nurses report the numbers just keep on rising. The community of Mistissini, for example, now has more than 300 people diagnosed with diabetes, up from 223 cases last year, said Alice Wapachee, a health worker in Mistissini. The new figure means 18 per cent of Mistissini residents, 15-years-old and up, have diabetes, one of the world's highest rates.

The variety of diabetes most common to Crees - Type II diabetes - is linked to poor diet, inadequate exercise and stress. It can cause blindness, impotence, bad circulation and kidney failure.

Harris said Aboriginal people are facing diabetes explosions around the world because of lifestyle changes often brought on by development projects. Harris blamed the Cree diabetes epidemic on Hydro-Quebec's hydroelectric dams and clear-cutting that have forced many Crees to abandon their traditional ways of life. The flooding left fish - an excellent food to prevent diabetes - with high mercury concentrations that makes it inedible.

In 1975, the year the James Bay

Agreement was signed, diabetes was virtually unheard of in James Bay; only three Crees had the illness.

Harris said most Crees are aware they need to improve their diet and exercise more, but require support from health and community officials, support that's lacking due to bare-bones funding levels.

Crees have mounted grassroots efforts to deal with the illness. On April 9, several dozen Crees marched into Mistissini after a 1,370-kilometre fundraising walk aimed at buying a dialysis machine for the hospital in nearby Chibougamau, a non-Native mining town. People with diabetes often need dialysis several times a week if their kidneys give out, but for most Crees the nearest machine is hundreds of kilometres away; the province wouldn't pay for one closer to home.

The walkers left Whapmagoostui on snowshoes and dogsled on Feb. 1, and braved minus-50 degree temperatures as they wound their way through nine Cree communities. Their journey raised more than \$300,000.

Travelling dietitian helps educate public

(Continued from page 22.)

Among the reasons Brace-Beaudry cited for bringing the TDRP to their region was that distance and expense prevents many people from going to the cities for diabetes education. Sometimes it is too hard for elderly people to make the trip. She said their clients were enthusiastic that the presenters included Aboriginal people and they were happy to meet the Elder.

At least 60 people attended. Grey says one thing that made this trip so successful is that the three settlements identified a need for diabetes education and made the initial request for workshops themselves. Brace-Beaudry credits Thelma Gauchier of Peavine, Joan

Haggerty of East Prairie and Corrine Goulet of Gift Lake with facilitating arrangements for their respective communities.

May 3 to May 6, Grey visited Peace River, Manning and the Métis settlement at Cadotte Lake. On the last day, she spent the morning at Dicksonville School near Peace River and later in the day held an adult clinic at the River Drive Mall. The TDRP is popular in their region, according to diabetes educator Lois Raymond, who sees 40 to 50 diabetic clients monthly at Peace River Hospital.

"Clients with diabetes are eager for that cure," Raymond said, adding that being 350 miles from the city, people appreciate getting the latest diabe-

tes information brought to them first-hand. She was very enthusiastic about the services Grey could provide in the North.

Brace-Beaudry and Raymond said co-operation between CDA and the Aboriginal Diabetes Wellness Program makes sense, in terms of saving money, sharing expertise, and bringing a cultural component into the workshops.

"I thought that's the way we should be operating," Brace-Beaudry said. "We'll definitely access TDRP again."

Grey says most of the questions she gets are about diet, which presents more challenges in the North where choices may be fewer and costs are higher. She adds that visual aids to her presentations, such as fake food

in correct portion sizes, posters and videos are in high demand.

"Once you show people how much fat is in Kentucky Fried Chicken, it hits home," said Grey, who is optimistic that many people will adjust their dietary and exercise habits once they understand how this affects their diabetes control.

Grey also gets asked about current diabetes research developments and the latest diagnosis and management practices and guidelines.

"In a typical month," said Grey, "I might bring kids diabetes awareness, either to an elementary or high school, or I might attend a health fair or seniors' fair and go over complications, signs and symptoms, diet and exercise, management

(and) the benefits of blood glucose monitoring." She added that prevention is an issue she is often asked to address, particularly with Type II diabetes. Most children have Type I, but recently, Aboriginal children are being seen with Type II, which is associated with obesity, lack of exercise and poor diet. So Grey is emphasizing diabetes prevention more when she meets with Aboriginal youth.

"I look at myself as more of a diabetes educator (than simply a dietitian)," Grey said. She also serves as a resource person to diabetes support groups, provides or directs people to written information that will help them, and puts up posters and displays.



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Indian Country AIDS Hotline Directory sponsored by:



Back to prevention basics

HIV and AIDS have become a growing concern among First Nations people, and education has proven to be the most effective way to prevent this fatal disease.

HIV is a communicable disease which can be transmitted from one person to another through certain behaviors. There is no cure, only medications that slow the onset of full blown AIDS.

AIDS is caused by HIV over time weakening the immune system, leaving the body an easy target for illnesses and diseases.

What is HIV?

• Human Immunodeficiency Virus - The virus that causes AIDS. It weakens the immune system making it difficult, and over time impossible, to fight infections and diseases.

What is AIDS?

• Acquired Immunodeficiency Syndrome - The advanced stage of HIV infection.

How do I know if I'm infected?

• Overtime, the body produces antibodies to fight the HIV virus. A blood test can tell if you have these antibodies which show you are infected.

• It can take up to six months after infection for these antibodies to show. After infection, some people may not feel or look sick for years, but they can still pass the virus to someone else.

• Over time, the nervous and immune systems become damaged and HIV-infected people become sick with different illnesses.

• People with AIDS are more susceptible to diseases such as infections or cancers, which can kill them.

Is there a cure?

• No. Progress has been made, but prevention is still our only defence.

Who's at risk?

• You.

There is no cure

• Everyone can be affected by HIV/AIDS. Male, female, young, old, rich or poor.

How can I get AIDS?

• Sharing needles or syringes with an infected person. Blood contains a high amount of HIV, so any blood rituals including tattooing or piercing is risky if equipment such as razors, knives or piercing needles that are not sterilized or cleaned properly between individuals.

• Unprotected (without a condom) anal or vaginal intercourse with an infected person.

• Performing oral sex on an infected person is a low risk activity. However, open sores on the lips or inside the mouth and bleeding gums increases the risk.

• An HIV positive woman can pass the infection to her child during pregnancy, delivery or through breast feeding.

• Receiving infected blood or blood products (since 1985 in Canada, all blood and blood products are tested for HIV antibodies).

How do I protect myself?

• Abstaining from sexual intercourse and injection drug use, including steroids is the most effective way to protect yourself.

• Do not share needles or equipment. Use clean needles and equipment at all times. If this is not possible, clean with bleach. Fill the syringe with bleach three times, then rinse with water three times. Also use bleach to clean other equipment. Remember to rinse with water.

• Always use a new latex condom for vaginal or anal intercourse. Any lubricant used must be water-based, like K-Y jelly.

Oil-based products like Vaseline, hand lotions or massage oils can cause the condom to break during intercourse. Do not use novelty condoms, they will not protect you from HIV infection.

• Avoid alcohol and drugs, or at least use in moderation. They will affect our ability to make wise and healthy choices.

I CAN'T get infected by:

- Casual, everyday contact
- Shaking hands
- Hugging or kissing
- Coughing or sneezing
- Giving blood
- Using swimming pools or toilet seats
- Sharing bed linen, eating utensils or food
- Mosquitos and other insects, or animals

Will my identity be protected if I want to get tested?

• Yes. There are anonymous test sites available, however you need to make that request to your doctor.

Who will help me cope with the results?

• There is counselling available before and after testing at anonymous test sites.

Where do I go if I have more questions?

- Your local health unit or community centre
- Your local AIDS organizations
- AIDS hotlines
- Your doctor
- Your family planning clinic
- National AIDS Clearinghouse, 400-1565 Carling Avenue, Ottawa, Ontario, K1Z 8R1, Fax (613)725-9826

Government gives AIDS dollars

A government strategy to help fight the spread of AIDS in Alberta needs money to be successful and the province will provide, said David Bray, a government spokesman.

The three-year plan is composed of a number of programs that will help prevent HIV infection and to help those who have already been infected. It plans to target the new high risk populations, including Aboriginal people, women, youth and non-pre-

scription needle users.

There are about 180 to 200 new cases of HIV infection in the province each year. Of the cases recorded in 1998 where ethnic origin was recorded, 24 per cent were Aboriginal. About 30 per cent of new HIV cases involve people under 30.

Funding for the programs will come from the Health and Wellness Department, Health Canada, regional health authorities and service agencies. An announcement about how

much funding will be available is expected by the end of the month, said Bray.

But with the good news, there was some criticism. New Democrat Leader Pam Barrett said the government has taken too long to provide the strategy, and the money is less than adequate, with British Columbia providing 10 times the funding that Alberta has provided with only three times the number of HIV infections.

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OHL draft eyes Wavell is a shooting star

Native players

By Sam Laskaris
Windspeaker Contributor

BRAMPTON, Ont.

Jonathon Cheechoo, a Cree player and a highly-touted NHL prospect, is one of the main reasons the Belleville Bulls captured the Ontario Hockey League championship this season.

Should he return to the junior ranks for the 1999-2000 campaign, Cheechoo, a San Jose Sharks' draftee, will again undoubtedly be one of the Bulls' leaders. But chances are he won't be the only Native player on the Belleville roster.

The Bulls also have high hopes for Cody McCormick, the right winger they picked up in the second round, 37th overall, at the OHL Priority Selections Draft held on June 5 in Brampton.

McCormick, a member of the Chippewas of the Thames First Nation, spent this past year with the Elgin-Middlesex AAA bantams while living at his home in Mt. Brydges, Ont.

McCormick collected 62 points (22 goals, 40 assists) in 58 games this past season and he's now keen on moving from his southwestern Ontario home and cracking the roster of the eastern Ontario-based Bulls.

"I think that Belleville has a great club and I'd love to become part of it," said McCormick, a 6-foot-1, 182-pounder. "I'm preparing now for training camp with hopes of making the roster for the upcoming season."

McCormick's father Chris is also pretty pleased the Bulls drafted his son. The elder McCormick said the Belleville franchise was the first one that approached the family and said they were rather keen on drafting Cody.

The 16-year-old had been pegged as a middle-round draftee by the OHL's Central Scouting service during the midway point of this past season.

But during its season-end evaluations, Central Scouting had bumped McCormick up to its highest ranking (AA), meaning he would probably be chosen in either the first or second round.

"We're pretty pleased Belleville took him," Chris McCormick said. "They have a good reputation. And they have an education person who has been there for something like 13 years. It's also a team known for playing its rookies. And they could be possibly contending again for the Memorial Cup this season."

After winning the OHL crown this season, the Bulls participated in the four-team Memorial Cup tournament in Ottawa in May. Belleville was eliminated following a semi-final loss against the tournament hosts and eventual champs, Ottawa 67's.

The OHL's Priority Selections Draft was primarily for midget-age players born in 1982. All 20 clubs, however, could select a maximum of two underage picks, born in 1983, within the first four rounds. McCormick was an underage selection. Underage picks taken in the Priority Selections Draft are eligible to play for their OHL clubs this coming season.

The Priority Selections Draft lasted 15 rounds. And for the first time the OHL held a bantam draft for those born in '83. This draft was held on June 6 in Brampton. All those selected in the bantam draft are not eligible to suit up for their OHL squads until the 2000-2001 season.

(See Bulls page 28.)

By Mervin Brass
Windspeaker Contributor

REGINA

When Wavell Starr stepped into the squared circle against the notorious Chi Chi Cruz, Starr had a lot on his mind.

But it was nothing like the first time he climbed through the ropes.

"How did I get myself into this," Starr said, recalling his first professional wrestling match. "I was really nervous."

Judging from his performance against Cruz, Starr's nerves seem to be a thing of the past.

"He's an up and coming young star," said International Wrestling Alliance promoter Tony Condello. "I do believe he (Starr) has a big opportunity to hit it big."

Condello says when an Indian wrestler shows potential and talent, like Starr, that wrestler is very marketable.

Starr's wrestling abilities developed early in life.

"He use to wrestle with a stuffed elephant named Dumbo," said Iona Starr, Wavell's mother. "I remember it. I wonder if he remembers it."

Although mom knows the name of the game is entertainment, she still gets a bit concerned when things get rough.

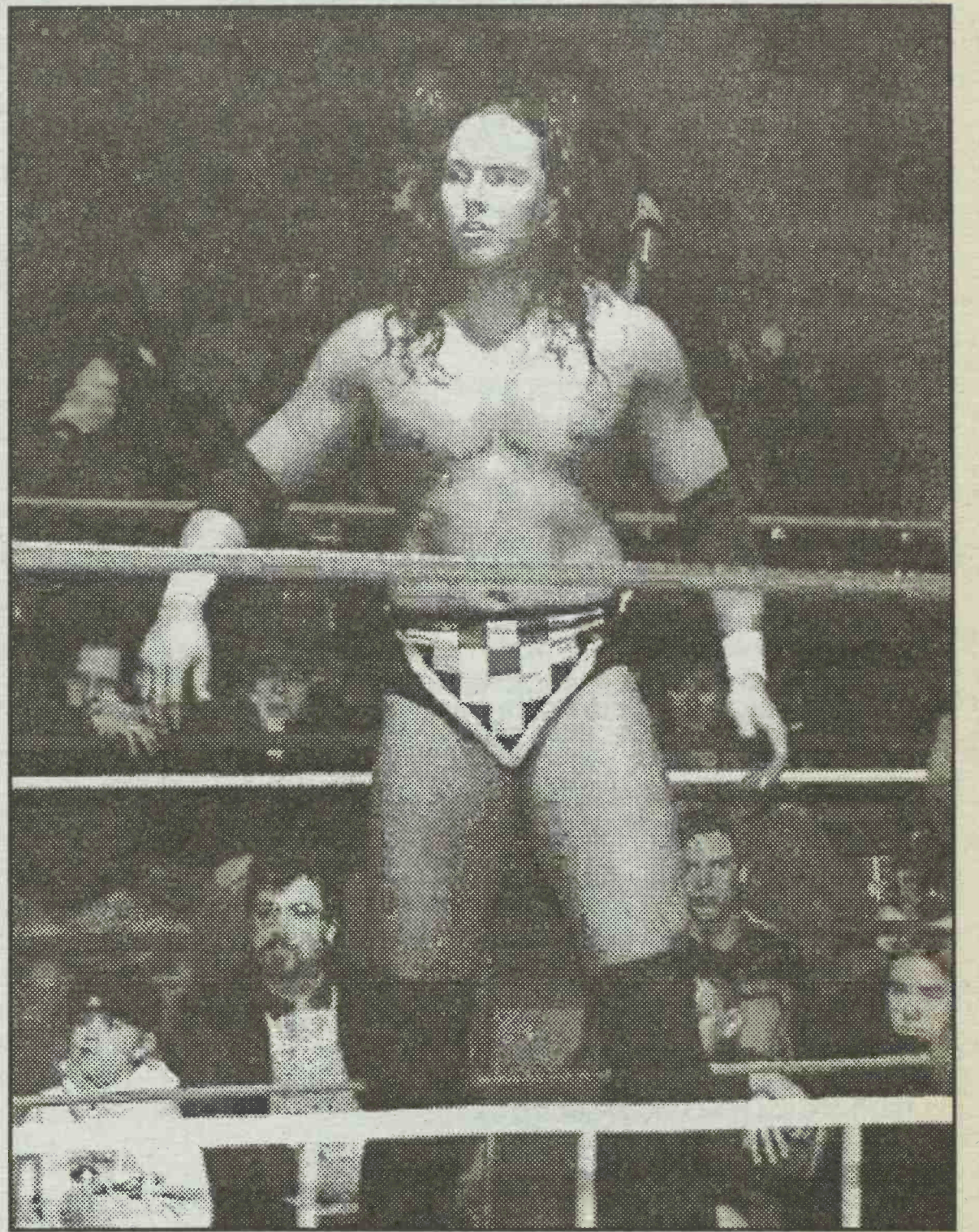
"I cringe when he looks like he's getting beaten up," she said. "I hope he's not getting hurt."

Well, Wavell has taken some lumps and bruises in his short career.

"The stuff hurts," said the 225-pound grappler describing a match where an opponent smashed his head with a steel chair. "He hit me as hard as he could. I seen stars for a bit."

Starr says both his shoulders have suffered ligament and tendon damage from the grind of the ring.

As well, he says, an injured left knee, internal bleeding and a concussion — which probably came because of the chair — can be added to the list of aches and pains.



COURTESY OF CBC RADIO

Aboriginal grappler Wavell Starr is said to be going places in the world of professional wrestling.

However, rough physical sports are nothing new to Starr.

From 1991 to 1995, Starr played tight end and linebacker for the Regina Rams of the Prairie Junior Football League. He said he uses this experience to prepare for a match.

"I compare it to getting ready for a football game," he said. "You get both physically and mentally psyched for the match."

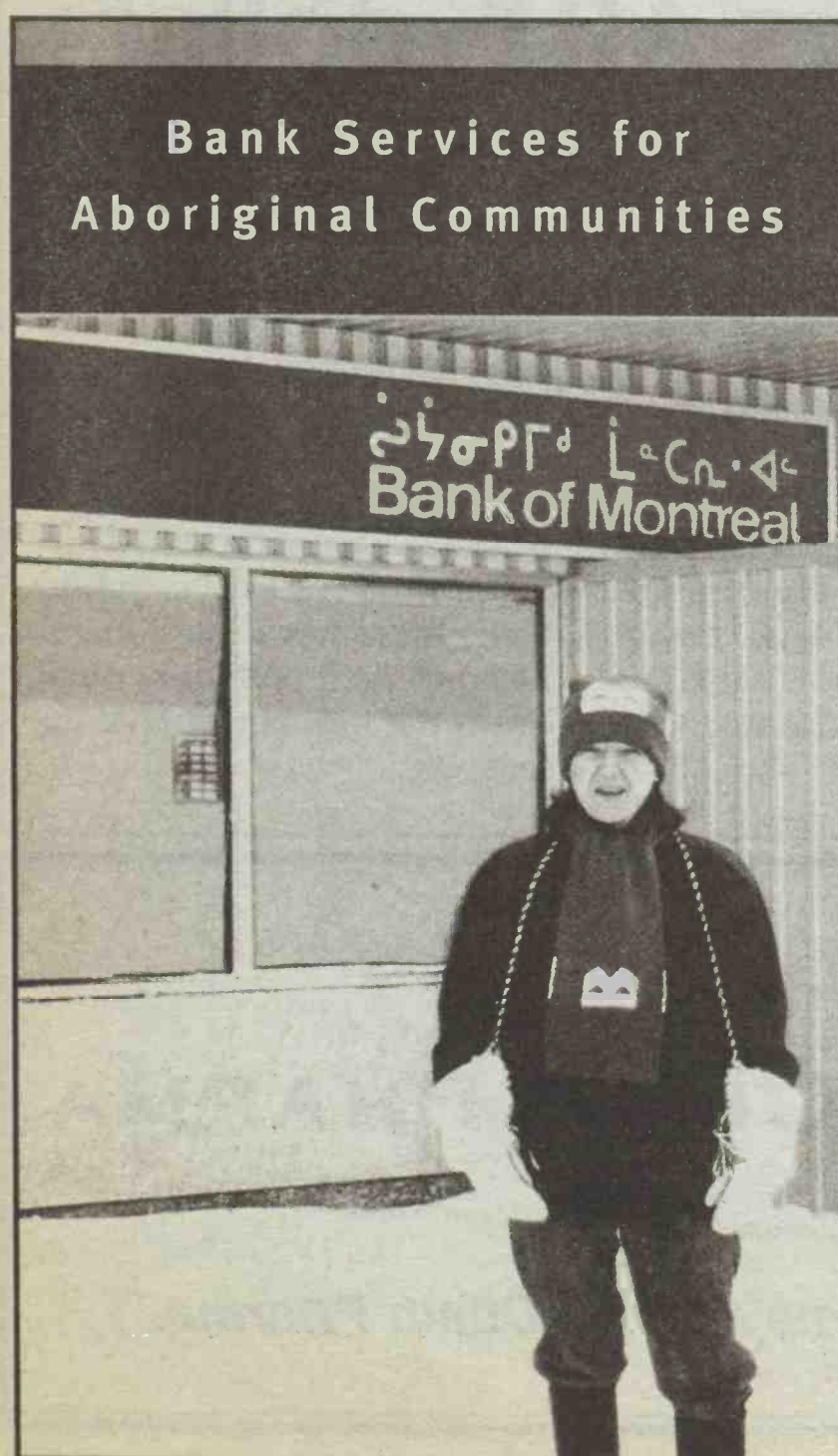
Another aspect of wrestling that he compares to football is the camaraderie he experiences with the other wrestlers. Also the travel. Starr likes to travel and during the summer months, he goes all across western Canada attending pow-wows.

"I've become accustomed to

living out of a suitcase," said the lead voice for the Red Dog Singers. "It's part of my life. I'm never going to let it slip away."

One thing Starr let slip away was his match with Cruz. During the bout Starr and Cruz tossed and threw one another across the ring. The action moved onto the floor where Cruz and his partner, the dangerous "Massive Damage" double-teamed Starr.

Then the long legged Stacie, Cruz's girlfriend, distracted Starr with provocative flirting. And just when Starr grabbed a chair to even the odds, the referee saw Starr with the illegal object. He was disqualified but vowed to seek revenge the next time the two tangle in a no-disqualification match.



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Finalists ready for run at cup

By Sam Laskaris
Windspeaker Contributor

SIX NATIONS, Ont.

Whenever a club loses in a championship final cries of 'We'll be back next year' are often heard.

Such was certainly the case with the Six Nations Arrows. Last summer the Arrows were downed 4-1 in a best-of-seven series by the Burnaby Lakers in the Minto Cup, the Canadian Junior A lacrosse championship.

The British Columbia-based Lakers played host to last year's Minto Cup.

This season the champion of the Ontario Lacrosse Association's 11-team Junior A circuit will get to play host to the event. The OLA winner will battle the Western Lacrosse Association champ (many believe it will be Burnaby once again) for the Minto Cup, which was originally handed out in 1901.

Based on their early-season successes, the Arrows have to be considered legitimate threats to make it back to the Minto Cup. The club won nine of its first 10 games.

Many league observers believe it will be either the Arrows, the Orangeville Northmen, who were off to a 9-0 start, or the Whitby Warriors, who lost just one of their first nine contests, who will end up winning the OLA crown and thus playing host to the Minto Cup.

"I'd like to think we're better than last year," said Mike Montour, who shares the Arrows' coaching duties with Kim Smith and Dave General. "We're not winning by big scores this year but we are doing a very good job on defence."

The majority of the players that were with the Arrows are back with the club this season. Only four players from the '98 version of the squad used up their junior eligibility.

Because of what they went through at last year's Minto Cup, the Arrows have been trying things a bit differently this season. The club brought in a handful and is still continuing its search for some rather large and feisty players.

Montour said the Six Nations side, known for its speed and stick skills a year ago, is trying to pattern itself after Burnaby, a squad stacked with some pretty big boys.

"We were totally intimidated by them last year," Montour said. "They bullied us from start to finish. And our smaller guys couldn't get near their net."

Montour is also looking forward to the possibility of playing the Minto Cup at home. OLA teams have traditionally complained about receiving poor officiating when they battle for national titles out west. Conversely, WLA squads are often lamenting

"We were totally intimidated by them last year. They bullied us from start to finish. And our smaller guys couldn't get near their net."
— Mike Montour.

the work of refs during Canadian championships staged in Ontario.

"The referees in B.C. last year were just unbelievable," Montour said. "We play against the refs wherever we go because we are Native. I've been involved with the game for about 40 years. And out West that just took the cake. It was one penalty after another for our team."

The one Arrows' player rivals have been concentrating on this year is Kim Squire. He's been a target because he spent his winter and early spring starring for the Toronto Rock of the professional National Lacrosse League. The Rock won this year's NLL title.

Squire had only about a week's rest after the Rock ended its season and before he joined the Arrows. He didn't play for Six Nations during a pre-season tournament in Burlington, Ont. but he was there for the start of the regular season.

"We didn't expect him back so early," Montour said. "But he's a gamer and he's been there right from the start. Some nights he is our best player but other teams really key on him."

Meanwhile, there's seven other Native clubs participating in the OLA this season.

Four of those teams are at the Junior B level, including the Onondaga Warriors, an expansion franchise from the Syracuse, N.Y. area. The Warriors have had limited growing pains as they got off to an 11-2 start. Onondaga is coached by Freeman Bucktooth, who was also one of the bench bosses for the NLL's Syracuse Smash this past season.

The other three Native Junior B entrants were all off to not so impressive starts. As mid-June approached the Six Nations Red Rebels were 4-5, the Akwesasne Lightning was 5-7 and the Kahnawake Mohawks were 4-7-1.

Native clubs were also struggling early at the Major (senior) level.

The Akwesasne Thunder was 3-3, the Six Nations Chiefs were 1-4 and the Oshweken Wolves were winless after six contests.

Bulls get McCormick, Generals pick Nolan

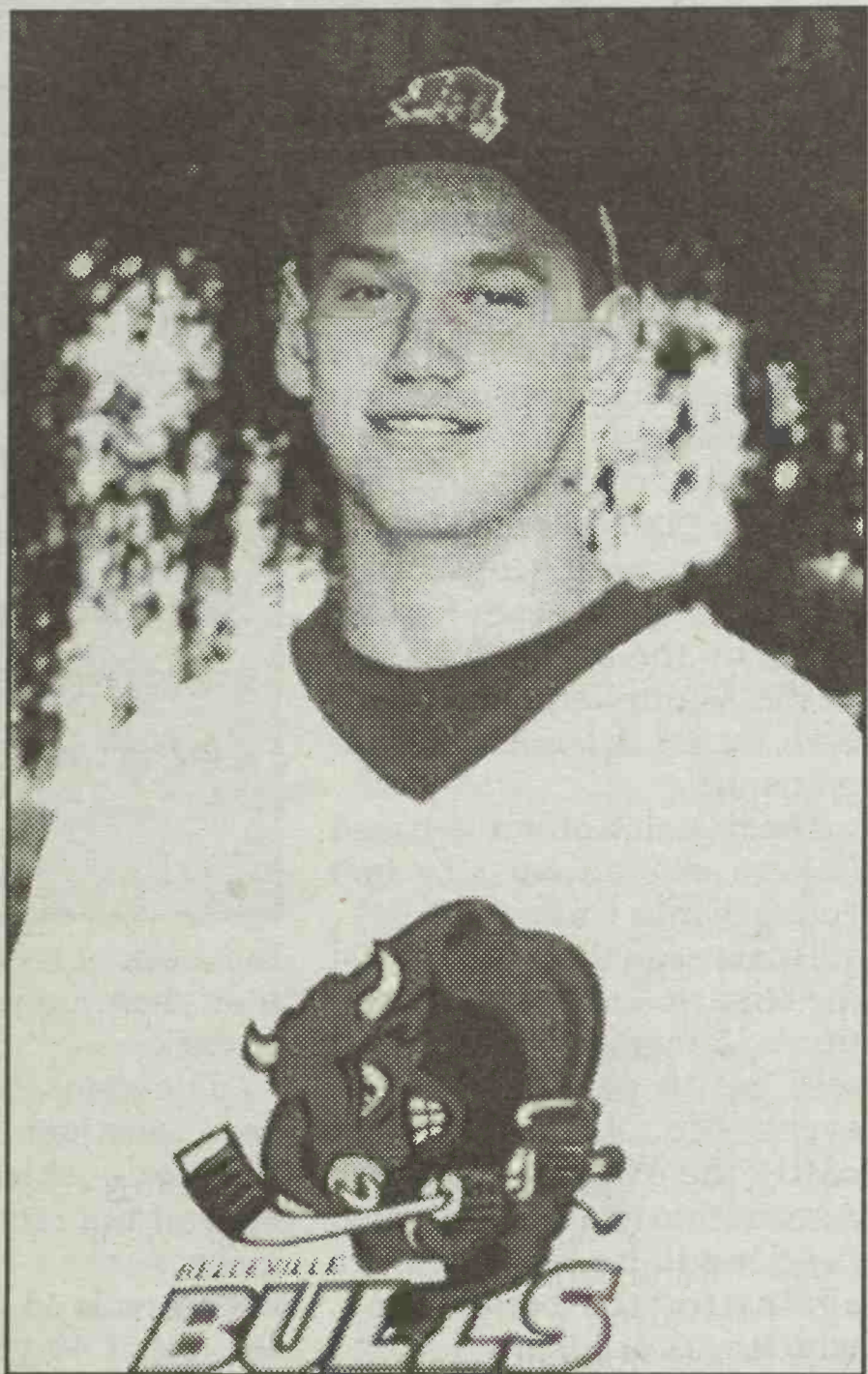
Other Native players were drafted over the two days. Perhaps the most noteworthy pick was Brandon Nolan, son of former NHL coach of the year Ted Nolan.

The younger Nolan, who toiled with the St. Catharines bantams this past season, was selected in the first round, 12th overall, in the bantam draft by the Oshawa Generals.

Ted Nolan's nephew, Alan Nolan, had been chosen a day earlier, in the fourth round, 67th overall, by the Sault Ste. Marie Greyhounds in the Priority Selections. Alan Nolan played at the bantam level in Sault Ste. Marie this past year.

Meanwhile, the first Native player picked in the Priority Selections was Colt King. King, who spent the '98-99 season with a Junior B club in St. Thomas, was chosen in the first round, 17th overall, by the Guelph Storm.

Besides Nolan's son, two other



Cody McCormick was selected in the second round of the Ontario Hockey League draft in early June. Former NHL coach of the year Ted Nolan's son and nephew were also selected, along with several other Native hockey prospects.

Natives taken in the bantam draft were Tony Williams and Nathan Onabigon.

Williams, who starred for the Chatham Maroons Junior B side last season, was the Plymouth Whalers' first-round pick, ninth overall. And Onabigon, who spent the year with the Thunder Bay bantams, was a fourth-round draftee, 77th overall, by the Owen Sound Platers.

Judges steal gold from Kikino fighter

By Gary Elashuk
Windspeaker Contributor

MONTREAL

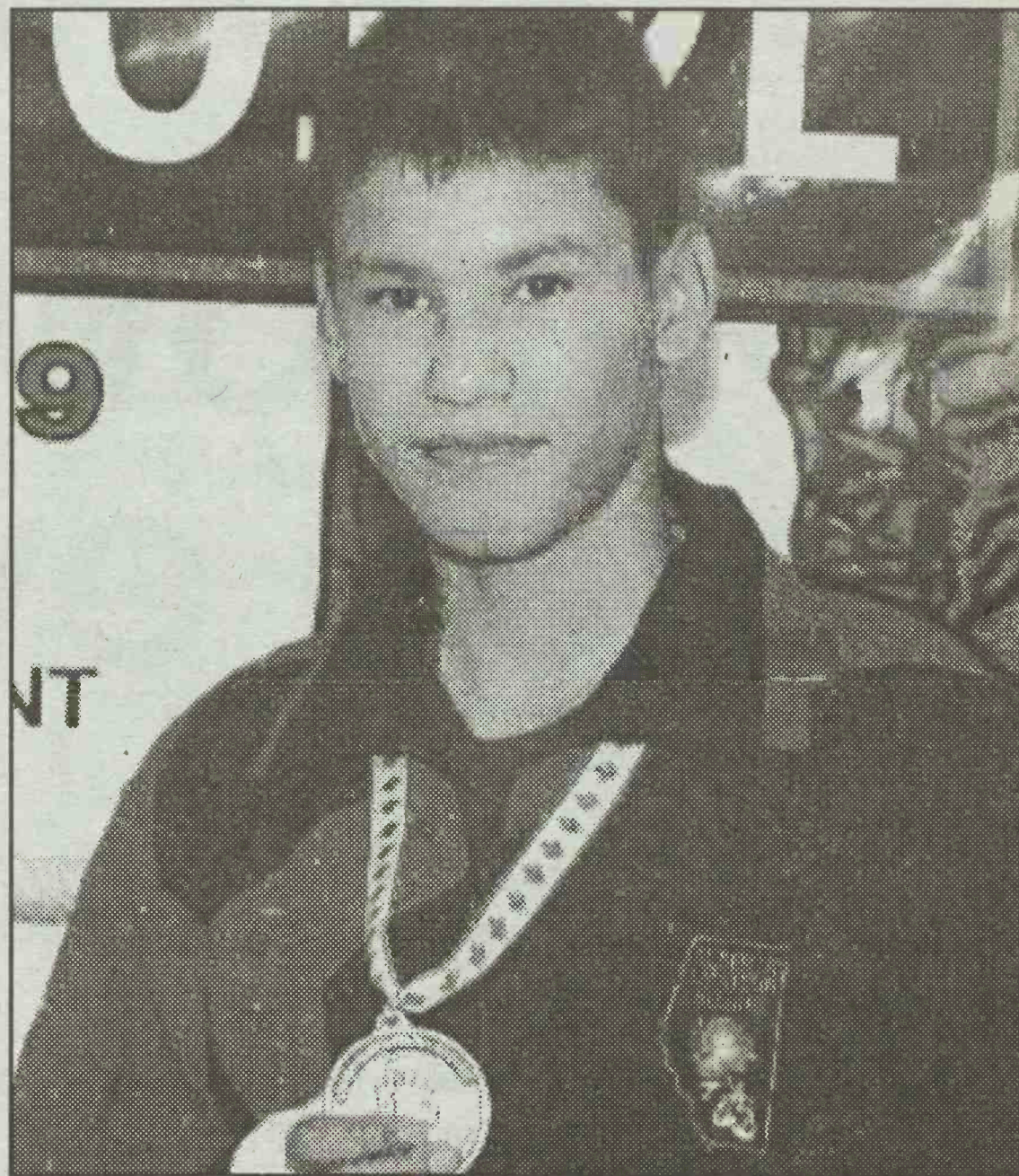
Kikino Métis Settlement boxer Rocky Whitford, 15, won the silver medal in the Canadian Junior Championships held in Montreal from April 15 to 17. In the opening round of the tournament Whitford drew a bye. In the second round Whitford stopped Ryan Allen of Prince Edward Island in the first round with a left hook to the body. That win advanced him to the gold medal fight.

It was the first national tournament for the young Alberta boxer, who said he was very happy with the results, but Team Alberta coach Kai Yip and Lac La Biche Boxing Club coach Ken Scullion both thought Whitford deserved the gold medal in the 48 kg class.

Yip has national coaching credentials in the Canadian Olympic program and pulled no punches in his assessment of the fight.

"Rocky was robbed," said Yip when contacted at his Lethbridge, Alta. home. "It was a bad decision."

Whitford fought Edwin Romero, the defending Canadian junior champion from Montreal. Romero won the first round 4-2 on the computer scoring system. Scullion, who flew down to work Whitford's corner for the tournament, told his fighter to open it up in the second, and



GARY ELASCHUK

Rocky Whitford.

Whitford swarmed all over the Quebec fighter to take a 5-4 lead. Whitford also dominated the final round, according to Scullion and Yip, but the judges didn't see it that way, giving Romero three points for a 5-7 win.

"I thought the third round was Rocky's best, and the gold was his," Scullion said.

"I thought we had that guy from Quebec beat six ways from Sunday," Yip said. "Rocky's a tough kid, he moved, he jabbed, I don't think the guy (Romero) should have scored any blows

on him in the third."

The loss of the gold medal in a hometown decision also cost the Alberta team first place in the tournament. Had Whitford won the gold medal, Alberta would have edged out Quebec by one point in team rankings in the tournament. As it was, the second place finish for Alberta's seven member junior boxing team was the best showing for the province in six or seven years.

"Our whole team was strong," said Yip.

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ICA CANADA

Trust key to successful partnership

By Kenneth Williams
 Windspeaker Contributor

TORONTO

The title was long and the attendance relatively small, but the 120 delegates to the Making Money in the Millennium: Creating and Optimizing Aboriginal Business and Corporate Partnerships all came away with the practical solutions they were seeking.

The conference, organized by the Economic Renewal Secretariat and held from June 9 to 11, created a bridge between the Aboriginal business and the non-Aboriginal corporate sector. Some of the 19 scheduled workshops had to be cancelled due to low attendance, but that didn't dampen the enthusiasm of the delegates or the organizers. There was a buzz in the air that this small group was breaking new ground in Aboriginal economic development. Most of the delegates felt that the conference was different from most other economic development conferences because it focused on the practical realities of business partnerships. One of those realities, however, was an existing distrust between Aboriginal people and the corporate sector that has stifled business partnerships.

Chief Billy Diamond addressed this issue with his speech during the lunch on June 10. He spoke of his own experience of establishing a trusting relationship within his own community, as well as with the separatist government of Quebec. Distrust, he said, is based on fear, which has hampered Aboriginal development.

"No trust has created a culture of fear among Aboriginal people," he said. "Fear of rejection, fear of exploitation, fear of failure, fear of standing alone. . . But times have changed, and we cannot keep ourselves blocked into the old structures [that] no longer serve our needs.

"Fear impairs enterprising opportunities no matter how viable they may be [because] we become defensive and destructive," he continued. "Trust is critical in establishing good business relationships. Trust enhances creativity. Trust is a liberating quality. Trust releases my courage and allows me to

play with those on the other side. Trust makes personal growth possible."

Breaking down that distrust and creating a link between the corporate sector and Aboriginal people was the goal of the conference, said Ann Chabot, the conference co-ordinator.

"Part of building trust relationships is talking to each other," she said. "Networking means talking, it means establishing individual relationships. It's all part of this process of building trust - it's getting people to know one another so that they can do business with each other."

But misconceptions held by the corporate sector and Aboriginal people are major obstacles to doing business. Aboriginal people are afraid of being exploited, whereas corporations think partnering with Aboriginal people is a no-win situation. Some of these misconceptions are based on a history of disastrous relationships that has seen Aboriginal people exploited or corporations sinking money into bad business deals.

Roger Hill and Pamela Sloane have been involved in brokering corporate and Aboriginal businesses for about 10 years, and they know that history must be acknowledged before progress can be achieved. Hill gave the example of how hydro dams, which have caused massive flooding in Aboriginal lands in Quebec, Ontario and Manitoba is one particular example of Aboriginal people being exploited. But both Hill and Sloane said that concrete examples exist of successful partnerships between Aboriginal people and corporations. The key to these successes, they said, was that both sides went into these partnerships fully understanding the needs and motives of the other side.

"Understanding corporate culture, corporate motives and corporate priorities is important for the Aboriginal partner to know, and, likewise, understanding the Aboriginal priorities, the Aboriginal history, the Aboriginal aspirations, the local conditions and the Aboriginal values are essential to the corporate side," said Sloane. "Two-way understanding has to emerge."

They said part of what they

do is to ensure both sides have a realistic expectation of what the other side can do for them. Dave White, who co-owns Moonawagin Native Crafts with his wife, knows what partnership means to small business owners like him.

"A partner has what you don't have or what you can't provide for yourself," he said. "It's not just about Aboriginal people partnering with non-Aboriginal people. It's the whole way of doing business."

This particular conference was better than most he's attended because he was getting practical answers to his questions, as well as meeting other business people with whom he could make deals. Brian Davey, the chief executive officer of the Economic Renewal Secretariat, said that he had personally heard of at least four other deals made at this conference.

But he's not surprised, considering that most of the delegates at this conference have already sold themselves on the value of partnerships between the corporate sector and Aboriginal people.

"A lot of these people [attending the conference] are actively involved in searching out capital investors, companies, and partners. There's been a lot of networking going on between the workshops," he said.

It won't take long for corporations to realize that Aboriginal communities are good places to do businesses, he continued.

"Our crude calculations at this point indicate that there is \$8 billion worth of potential investment in all sectors over the next 10 years just in Ontario itself, and that's very conservative," he said. "I mean, from a national standpoint, it's probably 10 times that."

The secretariat itself is involved in brokering 11 projects right now in Ontario, with a potential investment of more than \$400 million. Davey hopes to bring closure to half of those projects in the near future. The secretariat only works with First Nations from Ontario, but sees so much potential on the national level that it will probably expand.

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The Gathering Place gymnasium is well used in the community, especially with the young people. The Gathering Place is a multi-purpose building that houses many recreational activities.



The daycare centre will accommodate up to 80 children up to six years of age. Eight early childhood education workers were trained locally and will work in the facility.



The clinic project included five duplexes and a triplex to house staff who are hired from outside the community.

askaganish Crees

By Joan Black
Windspeaker Contributor

WASKAGANISH, Que.

The Crees of Waskaganish First Nation, a 785 square kilometre Quebec reserve, may have the busiest capital works department in the James Bay region. And if two heads are better than one, then maybe it is a case of many astute planners and builders putting their heads together that has caused multiple projects in a dreamed-about expansion to become reality this spring. They have brought to life the vision of the 1,600-member community that held workshops, exhibits and presentations over a couple of years to come up with a plan for needed services.

Three of the band's capital works projects — a building for community programs and recreation called the Gathering Place, a daycare centre, and a large clinic and residences for professional medical staff and visitors — were completed in February to March. Only some minor interior work, masonry and landscaping remain to be done.

According to Co-ordinator of Community Planning George Diamond, the new buildings are figurative and actual landmarks denoting partial implementation of their 10-year master plan. That plan, sealed last November, is itself the culmination of two years of collaborative effort on the part of the First Nation's members. The ideas for expansion, though, sprung from needs that were identified at least a decade ago.

The grand opening for the clinic and daycare is tentatively scheduled for July 20, when the exterior is completed, Director of Operations Susan Esau says. The official opening of the Gathering Place was February 25.

The Gathering Place

The Gathering Place is the hub of the community and was planned first. It's a multi-purpose building that serves all ages and houses numerous competitive and recreational activities. It includes full kitchen facilities and an auditorium. It was built in 1996, but funding

problems delayed completion until this year. There's a gym, fitness centre (including cardio machine), Elders' centre, a video production office for Vision Quest Productions, and the band's weekly newspaper, The Portage.

Charles Hester, the band's Youth Development Co-ordinator since 1993, says "There used to be a complaint in the community of nothing to do, but you hardly ever hear that now." As an example, he says the fitness centre has 107 members already, about 30 of whom use it daily.

Hester estimates that 300 to 400 young people attend various programs each week, with the 10-to-14-year-olds using the Gathering Place most. Sports are ever popular. As well, 60 young people use the pool hall at night, more on weekends, he says. Hester adds there is a curfew for under-16s and a protocol worked out with the school across the street to ensure there are no problems.

Other activities include Vision Quest, a youth video club established in 1994. The youth learn to produce a weekly show known as "What's Up Waskaganish," which has employed 40 people since its inception. The program inspired one student to obtain a two-year TV broadcasting diploma, and now he's a resource person for the others.

"The same thing is happening for the other project — The Portage — Hester says. Six students are involved in learning some foundations of print media production, which could be a springboard to formal training.

Hester says they're now looking at adding activities for the younger age groups and getting the Elders' program up and running. Waskaganish has 85 Elders who are over 60 years. The Gathering Place is meant to enhance interaction between Elders and young people, and enable more sharing of cultural activities.

Card games and board games are popular in all age groups and Hester says they want to start new programs this year that may include drama and martial arts.

(Continued on page 31.)

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WASKAGANISH DEVELOPMENT

build for the millennium

(Continued from page 30.)
The clinic

While completion of the Gathering Place was on hold, the community started to plan its 14,500 square foot clinic and its daycare centre, George Diamond said. The clinic project included five duplexes and a triplex to house staff who are hired from outside the community. Total cost for the clinic and housing units was \$5.5 million.

The clinic contract was awarded to Alta Limitée de Montreal. Nooskan Inc., a joint venture company consisting of Waskaganish First Nation and Alta Limitée, shared responsibility overall, Diamond said.

Michel Lafleur, general contractor for the project, says work on the clinic began in June 1998 and was speedily completed using 70 per cent local workers. He said he was able to employ more workers from the community on this project than on any previous project. "We had a very good relationship with the band and the people over there," he said. Emmanuel Lebrasseur was superintendent of all three projects, Lafleur said. Project manager for the daycare centre and the Gathering Place was Michel Lalonde, an engineer with Roy Lumby Co.

Diamond's main role was to assign a construction site and to work on the preliminary construction plans for the clinic with architect Jacques St. Denis of the firm M.L.S. and Associés which worked on the Gathering Place too. Mechanical engineers were P. Ryan & Assoc. Inc.

Clinic facilities include outpatient services, social and youth protection services, NAADAP, dental care and CHR programs. Permanent staff includes two doctors and four full-time nurses, and one replacement nurse to cover holidays, as well as a dentist and dental assistant. There are also a physiotherapist, a Cree translator, a CHR and three support staff.

"Now we have space needed for personnel," Susan Esau said. "The residences for nurses and doctors is something we lacked for years. We couldn't get people to stay long enough to get to know the community."

Esau adds that Waskaganish was spared when a recent nursing strike was threatened in the

Cree communities of the James Bay region. She thinks the new facilities may have helped avert problems.

"When it came time for the nurses to be deciding who was going to join the walkout, our nurses decided to stay on the job. They said, 'Well, we have what we need'."

The clinic should meet their needs for years, Esau said, since emergency cases are referred to Val d'Or or Chisasibi. In her view, the only thing lacking is a birthing centre. Women still have to fly out two weeks to a month before their delivery date.

Carolyn Rosa, the head nurse, has worked for Waskaganish for 10 years. She says a major difference since the larger clinic opened its doors March 8 is that staff "are walking a lot more." She adds, "You can lose a patient just by walking fast."

Rosa notes some advantages to working in a place like Waskaganish, compared to a hospital, are that there is no shift work and it doesn't take years to get a promotion. She adds that the isolation is not for everyone, but to her "it's just adventure."

Diamond named James Bobish, general manager of the Cree Health Board, as a key player in getting the clinic and residences for the community. Bobish could not be reached for comment.

Daycare

The handicapped-accessible daycare building will accommodate 80 children up to six years old, and has at least 30 already enrolled, Co-ordinator of Daycare William Hester says.

"We're already looking now at special needs children and we want to integrate a Head Start program," he said. Future plans may also include a well baby clinic, he added.

In addition to the ECE workers, Hester says they have hired, with the aid of the Cree Regional Authority, two managers — one for finance, one for human resources. They've employed a cook, a nutritionist, and they are looking at setting up committees to involve parents. The CRA has provided a social worker, Lucy Bergeron, who set up the Chisasibi daycare, Hester says, and who,

along with the board members, has contributed invaluable help, he concluded.

Operations director Esau agrees with Hester that expansion of the daycare will be necessary. Three quarters of Waskaganish's population is under 30 and the population will at least double in the next 10 years. They have to wait on funding to open up more spaces, but they could probably enroll 60 children now, she said.

Esau explains they've needed a daycare for at least 13 years.

"More women are going into the workforce. There are more job openings for women and we felt that a lot of women would further their education too if they had child care." The daycare cost \$1.1 million.

She says eight early childhood education workers were trained locally in advance of the building's completion. They graduated from a culturally balanced childcare program held a couple of years ago for Cree communities of the region and paid for by their regional Cree school board and Human Resources Development Canada. The band wants to see the program run again, this time focused on the administrative level. Linda Georgekish, one of their ECE graduates, has some administrative background and will be running the daycare. The band plans to offer her advanced training, Esau said.

Waskaganish is only accessible by air in the summer.

"If we have to bring in building material, we have to bring it in by barge from Moosonee or from up North," Esau says. Everything is so expensive, the cost of living is so high — I don't see anything is going to change until we get a road."

She adds road access has been under discussion for a year. The band has to deal with two levels of government.

"The agreement was signed, but we are just waiting for our permits to begin construction — the environmental studies that they have to do took a long time."

Diamond says of the new facilities: "They're very, very nice to have. Most of the programs that they're running are picking up and they seem to be quite successful."

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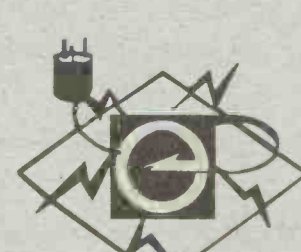
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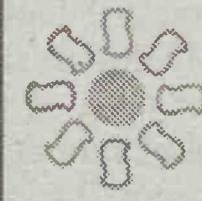
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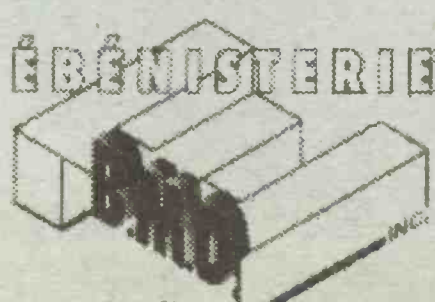
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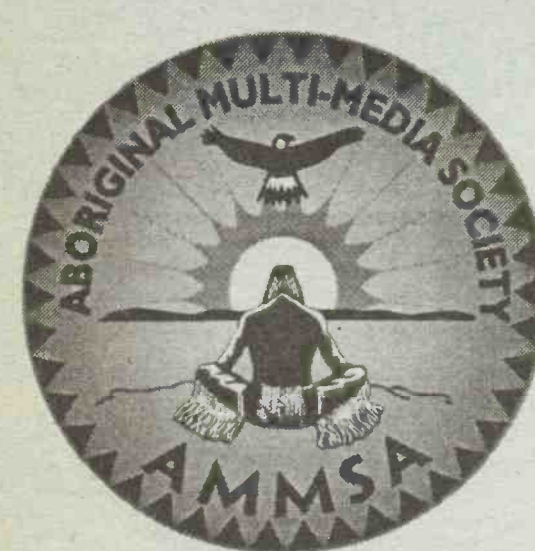


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American college celebrates 20th anniversary

By Joan Black
Windspeaker Contributor

SISSETON, South Dakota

Sisseton Wahpeton Community College will mark its twentieth year as an Indian educational institution on Aug. 7, and celebrations are afoot.

According to dean of instruction, Harvey DuMarce, Founders' Day activities will include a "mini-powwow" and a road race. He's hopeful that one or more United States senators will be invited to speak to the occasion too, "because they've been kind of strong supporters of tribal colleges and our mission here."

The college got its start in 1979 as a GED centre, DuMarce said.

"Over a period of years it began to evolve into a kind of college centre first, where we had courses, but they were usually through some kind of state school. Finally, about 1988, we got candidacy status. For a period of two or three years the college was writing a sort of self-study report, which would be the basis for it being accredited. Our initial accreditation was 1990," he said.

Dakota studies unique

"I think we're the only college in South Dakota that's got a Dakota studies program," the dean adds proudly. "Its one of the foundation programs for our college. Dakota language, Dakota history, Dakota culture is required for graduation; it's compulsory for all students." University-level Native American studies programs are broad-based, whereas SWCC's focuses on just Dakota people, he said.

The institution serves 200 to 245 students in an academic year, according to DuMarce. A nine-member board of trustees, which is appointed by the Sisseton Wahpeton tribal council for a four-year term, performs the governance function.

The college offers programs in business administration, natural science, chemical dependency, cross-cultural counselling, and general studies for students who want to transfer to a four-year institution. DuMarce says that while SWCC's subjects are about the same as at other colleges in the state, they have added the cultural component.

"We have a top-notch nursing program too. You have to take all the science courses, all the math courses and all the foundational courses," DuMarce said.

DuMarce says 73 per cent to 75 per cent of their students are tribal members; the rest are from around the Lake Traverse Reservation area. Although he believes there is a preponderance of Dakota students enrolled, DuMarce adds there are a high number of Lakota, some Chippewa, and people from a dozen other tribal groups represented. There are also some non-Indians enrolled because they are interested in pursuing a Dakota studies program.

Non-Indians pay their own way and may apply for education loans and grants. They receive no financial help from South Dakota, though, DuMarce said, which has created some controversy.

He says there is a division between Indian and non-Indian cultures in South Dakota and generally. Insofar as cross-cultural

relations go, "Sometimes we talk to each other and sometimes we don't."

"We see things differently I guess. We don't spend any time dwelling on it; we figure what we're doing is very important and we're just going ahead. What we believe in is this college and its vision too. We want to get our students ready to live in the 21st century, but we want them to know who they are, too — to remember where they came from."

DuMarce says his people's traditional homeland (prior to creation of the reservation in 1867) was "southern Minnesota, western Minnesota, probably northern Iowa, a little of Nebraska and most of southeastern North Dakota and northeastern South Dakota, and most of eastern South Dakota."

Helping our own

Prospective students need to have completed their high school or GED with a 2.0 average to be eligible for admission to SWCC.

"It gives a lot of our students an opportunity," DuMarce explains. "Usually high school is kind of a traumatic time for a lot of them; there's a struggle going on between cultures, you know. Usually they end up kind of feeling that they're worth less than they are; by them coming to school here they kind of get that (pride) built back up again. We're all encouraging our students to become teachers and doctors and lawyers, engineers — and to bring your knowledge home with you."

DuMarce looks forward to the day when some of today's Indian students return to teach at

SWCC. Eleven full-time and seven part-time instructors are employed now at the college, but DuMarce says one drawback is lack of Native faculty.

"I'm the only Dakota person that's teaching. . . . What we're doing is sort of rebuilding our culture," he said.

In addition to his administrative duties, DuMarce teaches English, Native American literature, and literature of the Great Plains.

"I treat my students all the same — but they see that I'm a Dakota person too," the dean said.

Just as the college's programs have evolved, DuMarce sees other changes.

"The old, traditional student," he says, "is kind of falling to the wayside. We get a lot of young kids, especially out of high school. I guess one of the biggest things that I've seen in my tenure here now for three years is that we get a lot of younger Indian students."

Early success story

Crystal Owen, the financial aid officer and student services worker at SWCC, says if the tribe did not have its own college on the reservation, she would probably never have had the opportunity to graduate. She completed a two-year business administration degree there in 1984, while working part-time in the college's financial aid office.

Owen was a teenage single mother who worked in student finance from 1981 to 1984 to support her young daughter. She got married at 18 and had two more children.

"At the time I wasn't ready to

leave the reservation. It was handy for me because my family was here and I needed that support system from them to help me take care of my kids. It wasn't realistic for me to go off the reservation.

Because she could not study full-time, it took her three-and-a-half years to complete the two-year degree, but Owen says her program "prepared me really well" for her subsequent job that entailed further training and travel. She got a job right after graduation with the Bureau of Indian Affairs, Office of Indian Education Programs, where she remained for 12 years in charge of the higher education grant program.

When the bureau downsized, the tribe contracted that program and Owen went with it to SWCC in 1996. When the position of financial aid officer came open, Owen assumed those additional duties.

"It's really been a good influence on me and for my kids, to see that I went to school. . . . I was thankful that we had the college here," Owen said.

She says she recommends that today's students from Lake Traverse Reservation also start their higher education at SWCC, to take advantage of tribal support while they are learning how to live independently and manage their money. Owen's own 20-year-old daughter did a semester at SWCC last year before moving to another state.

Owen, now divorced with six children, says she may yet pursue her bachelor's degree when SWCC adds that program to its curricula.

(See College page 33.)

Congratulations goes out to Sisseton Wahpeton Community College on your 20th Anniversary.

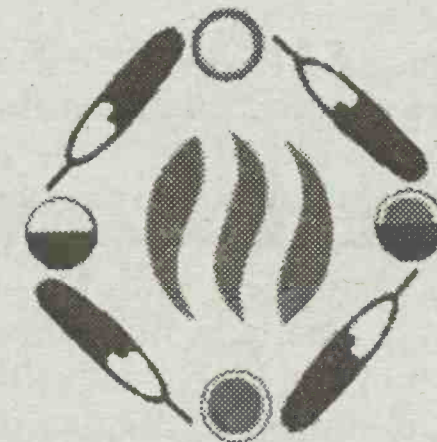
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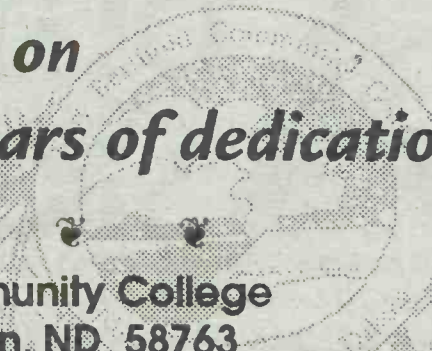
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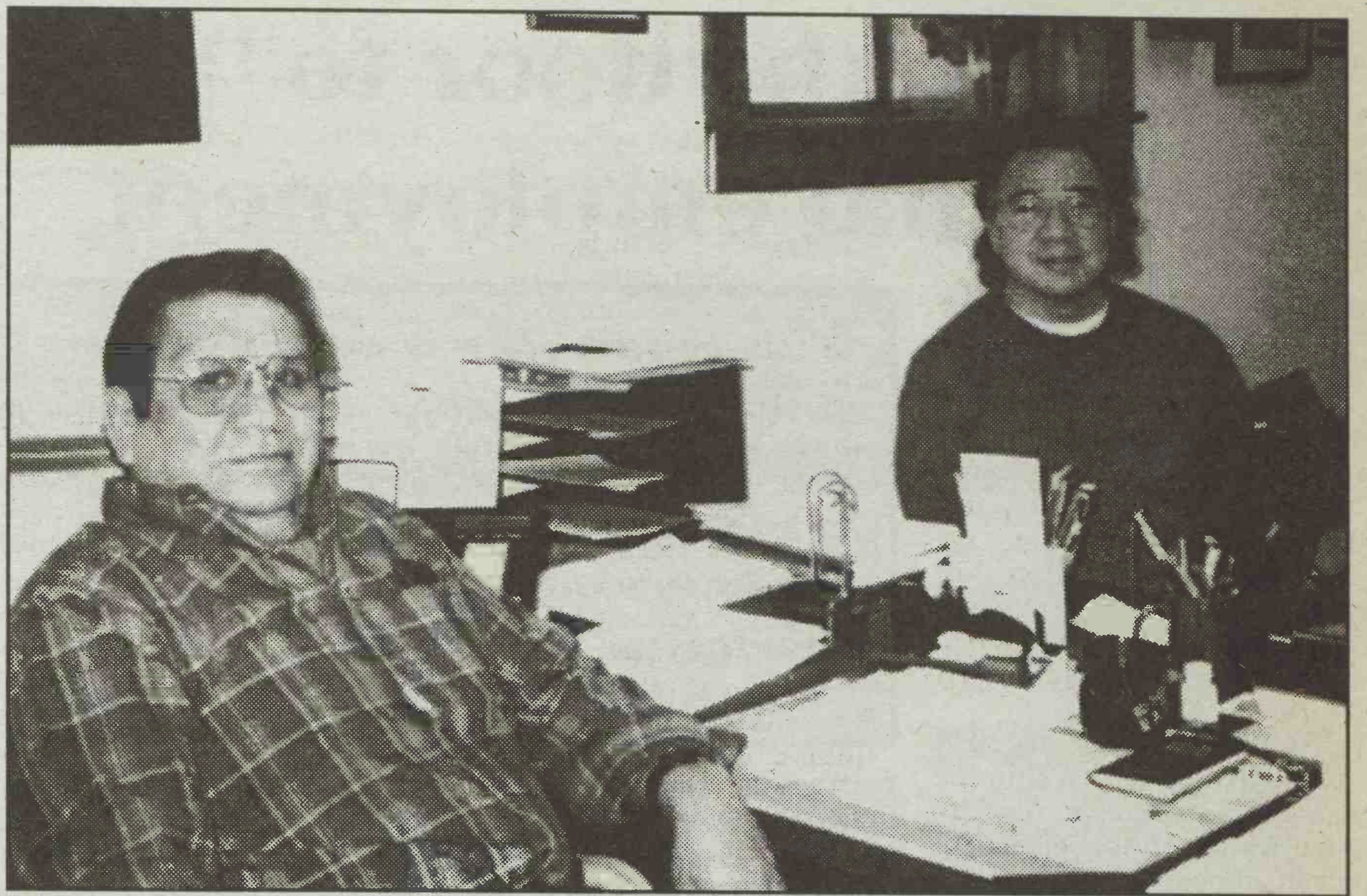
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Sisseton Wahpeton Community College president Elden Lawrence (right) and academic dean Harvey DuMarce look forward to the continued success of the school.

College celebrates success

(Continued from page 32.)
History project underway

The current crop of young students is becoming increasingly aware of their place in history, DuMarce says. To meet their need for accurate cultural and historical information, the college is developing resource materials from the Indian point of view to correct inaccuracies still on record. DuMarce points out that even current markers on old historical sites are not accurate.

"We're in the process of developing a CD-ROM of Dakota studies, and even a textbook that will go along with the CD-ROM. We started that back in March. We travelled to Southern Minnesota (where) there's a lot of old Dakota sites... we documented them (and the) archeology, history that led up to the conflict of 1862," DuMarce explained.

DuMarce adds that the college's president, Eldon Lawrence, is enthusiastic about the CD-ROM and also is active in putting the historical record to rights. Lawrence, who teaches history, conducts a tour in southern Minnesota for students and visitors, the dean said. SWCC expects to complete its Dakota history project in the spring of 2000.

Accreditation secured
The future of SWCC looks

bright. This past April, the college's accreditation was renewed, this time for seven years, by the North Central Association of Colleges and Schools, which paid a site visit April 19 to 21. It reviewed a self-study report that had been prepared by the college during the previous year.

"That seven-year period will give us time to expand — we're thinking about moving into a four-year program where students can earn BA degrees," DuMarce points out. He says it will take that length of time to get it off the ground, but they work closely already with "mainstream colleges" such as South Dakota State University. Four-year programs might be offered under the university's auspices at first, at SWCC's site. In three or four years, DuMarce estimates, SWCC would take over and offer its own degree program.

Expansion plans
This summer, too, the college is building a cultural centre.

"We're working with the American Indian College Fund and the Kellogg Foundation on that," DuMarce said, referring to the funding for the project. The AICF will provide \$25,000 to install the foundation and sewer lines; SWCC has to raise about \$60,000.

Slated to be started in early August, the dean says the centre will have the appearance of a very large log cabin.

"We're going to house our Dakota studies in there, and probably a museum and some office space," he said. "This thing is going to happen; were committed to it," he says.

Summer is a time for ironing out problems from the previous year as well. Last year, students identified daycare as "the number one priority," DuMarce said, adding that a lot of students missed classes, because reliable daycare was not available. The new daycare centre will be started in late August if the funds expected June 30 arrive.

"This grant we're working on now with South Dakota State is going to be primarily for our students," DuMarce says; "if there's any space left over, maybe we'll open it up to any other people that need daycare, but primarily we want our students when they come to school here that they can concentrate on school and not worry about their kids."

SWCC offers a program in early childhood education that would dovetail nicely with operating an on-site daycare facility, DuMarce says, by providing their own students with work experience in their field.

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Opening the door to Aboriginal employment

By Philip J. Rose
Windspeaker Contributor

WINNIPEG

On June 11, a press conference was held at the Hotel Fort Garry to release a study done by the Aboriginal Apprenticeship Projects Steering Committee titled Aboriginal Participation in Apprenticeship: Making It Work.

The report addresses the need for skilled workers within the Canadian workforce, the low participation of Aboriginal people in apprenticeship programs because of the lack of awareness of opportunities and the way training is funded, structured and delivered, and the need to combat high unemployment levels in the Aboriginal community.

"In spite of a booming economy and the exponential growth of the Aboriginal population, Aboriginal peoples occupy fewer and fewer positions in the labor force," said Gordon McDevitt, assistant deputy minister, department of Education, Government of Yukon, and a member of the steering committee. "This report clearly demonstrates how apprenticeship training can help Aboriginal people to succeed at the same time as it helps employers address acute skills shortages."

The report contains many examples of Aboriginal people who have succeeded in training, in spite of the many obstacles they faced.

Felix Spence, 28, of the Pimicikamak Cree Nation (formerly known as Cross Lake First Nation) in Manitoba, was able to obtain his journeyman carpenter qualifications in 10 months, compared to the four years it usually take to apprentice. He discovered he already possessed some of the skills necessary to complete his program. According to Spence, who resides in Thompson, Man., his exposure to new techniques in construction and carpentry has allowed him to grow beyond what his job entails.

"Before I started in the program I was receiving job offers within my community. Since I

"This report clearly demonstrates how apprenticeship training can help Aboriginal people to succeed at the same time as it helps employers address acute skills shortages."

— Gordon McDevitt.

have become qualified, I've had more people approaching me with special projects," said Spence. "I'm pretty proud of the work that I do. People pass on the word of the work that I'm capable of doing. That eliminates barriers. They come and see me personally."

That reputation goes even further, as Spence has been given projects to complete without having to submit tenders. This frees up the time that would normally be spent on bidding for projects and allows both the employer and Spence to get down to business. That, of course, increases his responsibility, but that is all part of the plan.

"A journeyman carpenter has a more responsible role in the construction of a project. We are trained to read building codes and other statutes that pertain to the construction of a building." And with increased responsibility comes financial rewards.

The study found that apprenticeship training is similar in many respects to traditional patterns of learning for Aboriginal peoples.

"Apprenticeship training not only provides an opportunity for Aboriginal peoples to earn while they learn, it is a model of training that Aboriginal communities themselves have found is particularly suited to the way they learn," said Wayne Erasmus, employed by ATCO Electric Ltd. in the area of Aboriginal relations.

"In a nutshell, apprenticeship training is a way of learning and passing on understanding and wisdom," said Erasmus. "The barriers come up with cultural

differences. By talking to the old people they were able to grasp the concept and see that it was in line with traditional ways of learning. With their support, positive things are happening."

The steering committee has suggested a number of initiatives that will "allow Aboriginal communities to take charge of their own futures, permitting them to pursue stable, rewarding careers," Erasmus said.

With the population explosion in the Aboriginal community in Canada, Erasmus realizes there needs to be ways to combat the problem of chronic unemployment among his people. But he does acknowledge that it will not happen overnight.

"The Elders told me that change takes a long time. You may not see it and our children may not see it but their children might. We have to be responsible and implement positive change through awareness and understanding in both worlds."

Business too has a responsibility, according to Erasmus.

"Industry has to be involved. The interest is there and our goal is to reach presidents and CEOs so those companies will be aware of, not only this report, but of how skilled our people really are," he said.

"This has to be done for business reasons, otherwise there will be no apprenticeship training programs. I like this approach, as it is a long-term plan. If you look at the money that has been spent on social programs before, it just hasn't worked. With this plan we can have a win/win situation for both business and all Aboriginal people."

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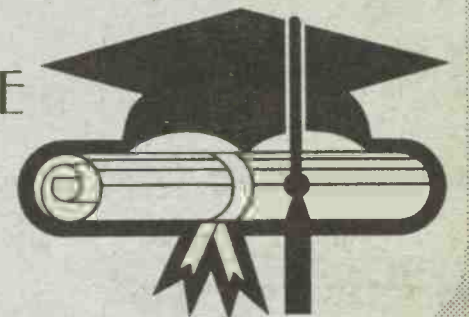


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From the
Chief
& Council
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Aboriginal Youth get taste of police work

By Len Kruzenga
Windspeaker Contributor

REGINA

About two-dozen young Aboriginal men and women have completed the RCMP Aboriginal Youth Training Program this year, and are now posted throughout Canada as temporary members of Canada's national police force.

Initiated in 1993 by the RCMP and the Federation of Saskatchewan Indian Nations, the program was modeled on the Canadian Armed Forces' Bold Eagle program.

The RCMP Aboriginal Youth Training Program is intended to provide participants with mental and physical prepara-

tion to complete an introduction to basic cadet training and familiarize them with their detachment.

The program is also designed to build and enhance self-esteem by integrating Aboriginal culture into the course training; to encourage Aboriginal youth to pursue post-secondary education geared towards policing, justice services or the general work force; to enhance and encourage Aboriginal student participation in the continuing education process; and to provide positive role models for communities.

For the young Aboriginal men and women from Aboriginal communities across Canada, qualifying for the project was the easiest step in the 17-week

program that runs from May through August.

Three weeks of introductory cadet training at the Regina Depot offers a compressed and intense baptism into the world of police work, covering everything from basic drills, deportment, and physical training to law, handling prisoners and scenario enactment.

"It was really comprehensive and intense. They packed a lot into those three weeks," said Phillip Plessis, a twenty-something Cree who hails from Attiwapiskat First Nation in Ontario.

Plessis, a third-year University of Manitoba student, is now designated a Special Constable with the RCMP and is currently posted at Winnipeg's D-Divi-

sion working in the Aboriginal Policing Branch.

In the four years the program has been in existence, more than 200 Aboriginal youth have been through the program with a number continuing on with the RCMP to become full-members of the force after completing the regular five-month training program.

The program provides an opportunity for participants to experience the challenges of a policing career while building leadership, problem solving and other skills.

Participants receive instruction in Applied Police Sciences, which includes the criminal justice system, powers of arrest, survival, forensic identification and an introduction to commu-

nity justice forums. Firearms instruction, and police defence tactics are also an integral part of the program's three-week training component.

Particular attention is given to providing youth with access to Aboriginal Elders for spiritual needs during the candidates' training and a special cultural weekend was completed on the nearby Piapot First Nation.

Now that Plessis is part of the program he says his future career options are even more diverse.

"No matter what I end up doing (he's presently leaning towards pursuing a law degree or journalism, which he was practicing prior to his participation in the program) this experience will be invaluable."

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The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

Closing date for applications will be September 1, 1999. Interested persons should apply in writing, including a curriculum vitae, and the names and addresses of three referees familiar with their work, to: *Dr. John Arnett, Professor and Head, Department of Clinical Health Psychology, Faculty of Medicine, University of Manitoba, PZ350-771 Bannatyne Avenue, Winnipeg, Manitoba R3E 3N4.*



The University of Manitoba

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This is a three-year renewable position, contingent upon continued program funding. A minimum of a master's degree, or equivalent education and experience, is required. An appointment may be made at the rank of Instructor I or II, Lecturer or Assistant Professor depending on qualifications and experience. A secondment from an existing position is also a possibility.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. This advertisement is directed to Canadian citizens and permanent residents.

Consideration of applications will begin June 1999, but applications will be received until the position is filled. Interested candidates should submit a cover letter, resume, and names, addresses, and telephone numbers of three referees to Ben Levin, Ph.D., Continuing Education Division, The University of Manitoba, Winnipeg, Manitoba R3T 2N2, Fax: (204) 474-7660.

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The candidates applying into this program must be RCMP applicants or applicants who are interested in a career with the RCMP. All successful candidates will be subject to a security clearance. Work experience in policing, fluent or understanding of an Aboriginal language, and any type of justice education is an asset. Applicants will be interviewed and pretested.

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 - (b) corrected: 20/20 in one eye and 20/30 in the other.
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Pre-testing and Interviews: TBA

Length: 6 months

Start Date: TBA (fall 1999)

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BEN CALF ROBE ADULT EDUCATION**

Located at the Jasper Place Campus, the Ben Calf Robe Adult Education program is designed for Aboriginal adults who wish to improve their academic skills. The students pursue several areas of study, including Math, English, Native Studies, Cree Language and Culture, Personal/Career Management, Science and Computer Application Skills.

A full-time instructor is required for the delivery of English, Cree Language and Culture, and Native Studies at the adult basic education level. This is a term position from August 15, 1999 to June 30, 2000.

Applicants should have post secondary education (certificate, diploma, or degree), in Adult Education, Education, or Native Studies. Experience in adult education and academic upgrading is an asset. Preference will be given to Aboriginal candidates who are knowledgeable about the Aboriginal community. Experience should include developing and delivering curriculum for Aboriginal adults in a supportive educational environment.

SALARY: up to \$33,433 per annum, depending upon education and experience.

CLOSING DATE: July 9, 1999 at 4:30 p.m.

For further information contact Bruce Boyce at (780) 497-4364.

QUOTE COMPETITION NO.: 99.06.074 on your resume when applying.
Only those selected for an interview will be contacted.

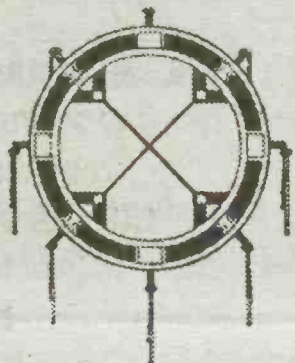
Apply to: Human Resources Department
City Centre Campus, Room 7-278, 10700 - 104 Avenue, Edmonton, AB T5J 4S2
Fax: (780) 497-5430 • Phone: (780) 497-5434

"Committed to Lifelong Learning, Responsive to the Community"

ESSENTIAL POWWOW RESOURCE

www.ammsa.com

The Aboriginal Education Project at the College is pleased to announce the commencement of an Aboriginal Child and Youth Care program. This program offers a culturally-modified version of year one of the two-year diploma program. We require individuals for the following positions:

**PROGRAM ADVISOR**

Part-time
Competition #5170CH

You will advise on academic and personal issues, act as the inter-departmental, community and student/instructor liaison, and assist in curriculum development. You will mentor the students and be responsible for producing progress reports. Along with a post-secondary diploma or degree in Human Services, you have three to five years of work experience in a related field with the Aboriginal community.

Salary will be based on experience.

ABORIGINAL STUDENT SEMINAR FACILITATOR

Sessional
Competition #5171CH

You will facilitate a weekly seminar on Aboriginal culture and traditional practices as well as provide academic support to students. Providing mentorship to students throughout the practicum placement period is also a responsibility. You possess a post-secondary education in Human Services and three to five years of work experience in the Aboriginal community.

PROJECT SECRETARY

Part-time
Competition #5172CH

You will provide general reception and secretarial support to the group. Familiarity with the Aboriginal community as well as effective interpersonal and communication skills are required. You have solid computer skills, office administration and secretarial training, and two years of secretarial work experience within an education setting. Knowledge of an aboriginal language would be preferred.

Salary: \$12.18/hour (20 hours per week), 10-month position

SESSIONAL INSTRUCTOR

Competition #5173CH

Instructor(s) are required for The Profession of Child and Youth Care, and Fundamentals of Human Communication. To be successful, you possess a Master's degree in Human Services combined with three to five years of experience working in the Aboriginal community.

Interested applicants are invited to submit their resume, by July 15, 1999 quoting the appropriate competition number, to: Human Resources, Mount Royal College, 4825 Richard Road S.W., Calgary, Alberta T3E 6K6, Fax: 240-6629, email: humanresources@mtroyal.ab.ca



Visit us online at
www.mtroyal.ab.ca

We thank all applicants for their interest. Only applicants selected for an interview will be contacted.



EDMONTON CATHOLIC SCHOOLS



EDMONTON PUBLIC SCHOOLS

LEADERSHIP - ABORIGINAL SECONDARY SCHOOL

Edmonton Catholic Schools and Edmonton Public Schools are working in cooperation with the Aboriginal community to establish an exemplary secondary school program for Aboriginal students whose needs are not currently being met.

We are seeking an individual who will provide leadership in working with the Aboriginal community during the 1999-2000 school year to develop the program, which is to commence in September 2000. It is intended that the successful candidate would then provide leadership in the operation of the program.

The successful candidate will ensure that the values and traditions of the two school jurisdictions and of the Aboriginal community are respected. This individual will have a university degree and be eligible for Alberta teacher certification.

Salary for this position will be commensurate with education and experience.

The successful candidate will have demonstrated:

- Successful leadership in educational settings
- Understanding of Aboriginal cultures and issues
- Experience in working with issues related to governance
- Success in improving student achievement
- Experience in working with parent and community groups
- Excellent interpersonal and communication skills

The following would be an asset:

- A graduate degree
- The ability to speak an Aboriginal language

Applications are to be submitted to one of the following, who may also be contacted for additional information. **Closing date for applications is 4:30 p.m., July 9, 1999.**

Muriel Dunnigan
Director, Administrative Services
Edmonton Catholic Schools
Catholic Education Centre
9807-106 Street
Edmonton, AB T5K 1C2
Tel: (780) 441-6119
Fax: (780) 423-3031

Angus McBeath
Department Head
Edmonton Public Schools
Centre for Education
One Kingsway
Edmonton, AB T5H 4G9
Tel: (780) 429-8025
Fax: (780) 425-6423

Only those candidates receiving interviews will be contacted.

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com

Making Alberta stronger.

Child Welfare Social Workers

Diamond Willow Child and Family Services Authority, Red Deer – If you are committed to the well being of children and families, the Red Deer District Office of Diamond Willow Child and Family Services Authority has an opportunity for you to join our Child Welfare team. We have current and anticipated vacancies with duties including Child Protection investigations, case management, family support, case plan development, preparation of reports and court presentation. Red Deer is centrally located between Calgary and Edmonton in Alberta's Parkland. The successful candidates will have strong organizational and time management skills, excellent written and verbal communication skills and the interest and ability to work closely with community partners in a supportive team environment.

Qualifications: Degree or Diploma in Social Work, Social Sciences or related field with related Child Welfare experience. Interest in or experience working with Aboriginal populations and/or the ability to speak Cree would be considered an asset in certain of these vacancies.

Diamond Willow Child and Family Services Authority, Rocky Mountain House – Looking for a change? Ready to make a difference? A new opportunity awaits you in Central Alberta, as we are seeking individuals with a commitment to children and families in supporting them towards health and wholeness. Diamond Willow Child and Family Services Authority is a newly established service delivery model and will provide you the framework to assist in the protection of children, including investigations and case management, and supporting families towards wholeness. Primary responsibilities will include assessing risk to children by conducting investigations, providing family support, case management, case plan development, report preparation and court presentation. There are several vacancies in the Rocky Mountain House District Office. Rocky Mountain House is located in the Central West Country at the base of the Rocky Mountains. It is a resource based community of approximately 6,000 people and a trading community of 20,000. You will have the ability to build relationships with families and children, and work collaboratively with Aboriginal communities in our area. You will have strong organizational and time management skills and excellent verbal and written communication skills.

Qualifications: Degree or Diploma in Social Work, Social Sciences or related field with related Child Welfare experience. Interest in or experience working with Aboriginal populations and/or the ability to speak Cree would be considered an asset in certain of these vacancies.

Salary: \$30,852 - \$45,684. Closing Date: Open until suitable candidates selected.

Competition No. 5335-WDSP

Please submit your resume quoting the competition number to: Dorothy Kwantes, Human Resource Consultant, Shared Service Support Centre, Alberta Family and Social Services, 4804 - 42 Avenue, Innisfail, Alberta, T4G 1V2 Fax: (403) 340-5587

We thank all applicants for their interest; however, only individuals selected for interviews will be contacted.

Visit our web site at:

www.gov.ab.ca

Alberta
GOVERNMENT OF ALBERTA

Flooding inquiry

(Continued from page 6.)

Although the Manitoba Aboriginal Rights Coalition says it will accept representations from all parties in the NFA during the inquiry hearings, it is believed that neither the Manitoba government nor the federal government will participate. Indian Affairs Minister Jane Stewart has repeatedly stressed that her commitment to resolving the Cross Lake dispute is unequivocal.

One Manitoba government source said government considers the slated hearings to be "anything but impartial."

"You can tell by their presentation that they've already made up their minds that the whole hydro-development project was wrong, that the NFA was a lie and that everyone has been trying to victimize the First Nations, so we'd

be crazy to show up," he said. "But if I appeared, I would be asking the churches where they've been for the last 20 years."

It's a criticism the churches seemed unable to answer by press time, preferring to reply they have become re-involved because of requests by Cross Lake community members.

When asked how the churches could open an inquiry into alleged wrong-doing by the governments and Manitoba Hydro while continuing to abrogate their responsibility for residential schools, the church representatives conceded the churches' history with First Nations people has been "less than honorable" but that the churches' social conscience demanded they answer the calls of assistance made by First Nations people.

DIRECTOR OF STUDIES, NATIVE STUDIES PH.D. PROGRAM

Overview of Program: The Trent University Ph.D. program in Native Studies is the first program of its kind in Canada and only the second in North America. It is interdisciplinary in nature and based on the integration of Indigenous and Western academic knowledge. The program will bring together Aboriginal and non-Aboriginal students to study at an advanced level, the historical, cultural and contemporary situation of Indigenous people. The position of Director of Studies will support the Native Studies Graduate Director in realizing the vision of the program.

If you are interested in this progressive position or know of someone you'd like to nominate please request details A.S.A.P. from:

Trent University, Native Studies Ph.D. Program
1600 West Bank Drive, Peterborough, ON K9J 7B8

Tel: (705) 748-1443 • Fax: (705) 748-1416

Email: nativestudies@trentu.ca

ESSENTIAL ABORIGINAL RESOURCE www.ammsa.com

TEACHERS REQUIRED

1. **District Aboriginal Cultural Teacher** works with teachers, school administrators and district personnel to promote Aboriginal cultural awareness within the classroom.

QUALIFICATIONS - The Aboriginal Cultural Teacher will:

- a. be able to work with students of all ages
- b. be able to design and implement a cultural and language program
- c. be able to speak one or more of the following languages:
Beaver, Cree, Saulteau, Sikanni, Slavey

(COMP. #014)

2. **District Aboriginal Education Counsellor** works cooperatively as a member of the school and district counselling support teams to promote the success of Aboriginal students in an integrated public school setting.

QUALIFICATIONS - The Aboriginal Education Counsellor will:

- a. possess a university degree program in counselling, social work or related human service field (Master's Degree preferred)
- b. have demonstrated personal involvement with Aboriginal culture and traditions with preference given to fluency in one or more of the following languages: Beaver, Cree, Saulteau, Sikanni or Slavey
- c. be able to work with students of all ages

(COMP. #015)

3. A temporary full time **Alternative Program Teacher** is required effective September 1, 1999 to June 30, 2000.

Preference will be given to those who have:

- alternative education training or experience
- awareness of Aboriginal issues, language and culture
- the ability to deal with the extreme emotional demands of alternative program students
- outdoor recreation experience
- the ability and/or experience in working with computer assisted instruction programs such as Successmaker, Pathfinder, Plato

(COMP. #131)

Candidates must be eligible for membership in the BC College of Teachers.

For information and to fax resumes contact:

Mr. R. Clayton, Assistant Superintendent
School District No. 60, (Peace River North)
Phone: (250) 262-6018 Fax: (250) 262-6046
Website: www.prn.bc.ca



THE NICOLA VALLEY INSTITUTE OF TECHNOLOGY EMPLOYMENT OPPORTUNITY College Librarian (Full-Time/Permanent)

NVIT is a First Nations post-secondary institute designated under the college and Institutes Act of British Columbia. As a fully accredited member of BC's post-secondary education system, we provide a comprehensive range of programs up to the degree level. NVIT is located in the community of Merritt in South Central BC, and has an on-campus enrolment of 250 students.

NVIT invites applications from qualified candidates for the following position: The filling of this position is subject to budgetary confirmation.

Job Summary:

The College Librarian is responsible for managing, developing and evaluating library services for the College. This includes planning, budgeting, collection development, reference, bibliographic instruction and staff supervision. The NVIT Library is a member of the BC Electronic Library Network, and a variety of other provincial resource sharing initiatives, and has recently implemented SIRSI's Unicorn integrated library system. The successful candidate will have experience in post-secondary or First Nations libraries, and a commitment to excellence in public service.

Applicants should meet the following requirements:

- Master of Library Science degree from an ALA accredited program
- minimum of two years relevant professional experience
- familiar with information technology applications in the library environment
- excellent team work and communication skills
- experience working with Aboriginal students or communities
- knowledge of First Nations culture/ability to speak and Aboriginal language (or be willing to learn)

Start Date: As soon as Candidate is available

Annual Salary: \$30,000 - \$56,000

Deadline: June 30th, 1999

Apply to: Human Resources

Box 399, Merritt, BC V1K 1B8

Tel: (250) 378-3345 Fax: (250) 378-3332

NVIT's mission is to provide high-quality post-secondary education relevant to the evolving needs of First Nations communities, in an environment that fosters student success

NVIT gives high priority to First Nations candidates.

All applicants should be experienced in working with First Nations people.

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com

Market garden helps youth develop business skills

By Marie Burke
Windspeaker Staff Writer

SIKSIKA FIRST NATION, Alta.

Young Aboriginal people from the Siksika First Nation in southern Alberta are returning to the land while learning about what it takes to develop a business in their home community with a project called Business without Borders.

The group of young people has developed a business plan for a market garden that will eventually provide fresh organic produce to their community and beyond. The official ground-breaking ceremony of the initial three acre garden took place on June 3 on the land of the Siksika with the traditional blessing of the ground by an Elder.

As part of the ceremony, 400 traditional buffaloberry trees and 100 poplar trees were planted around the garden to serve as shelter for future crops.

"The trees were originally called bullberry bushes by the Elders, but somehow in translation the name was changed. They grow native to the reserve and they will have more of a chance to grow a lot better. They will act mainly as windbreak along with the trees that were planted," said Stacy Doore, manager of the market garden.

The market garden will ini-

tially employ six young people from the Siksika First Nation over the course of this growing season to prepare the ground for the all-organic garden.

The project developed over the last year as part of the work that is being done by the Siksika Nation Youth Entrepreneurial Development Society. The society aims at giving Siksika young people who are 18 to 28 years of age, business experience.

"A group of youth did research last year in the community. They asked if they were to grow a garden . . . would that be good? Everyone in the community agreed to it. There is not too many gardens on the reserve, so why shouldn't the reserve have their own market garden where they can get vegetables from their own youth?" asked Doore.

The Siksika First Nation has more than 3,000 residents and half of them are under 24 years

of age. At least 15 per cent of the young people there are unemployed, said Doore.

Doore pointed to young people of the community as playing a large part in the future of the community.

"Our youth are going to be our future councillors, leaders, police officers, you name it, and this program is based on getting them into a working program where they can actually learn skills. This is an educational program. We all sit down and write a report on goals they want to achieve in this business," said Doore.



Coleen Klein (with shovel), Alberta Premier Ralph Klein's wife, takes part in groundbreaking ceremonies for the Siksika market garden.

third year of operation.

The project is based on a community supported agriculture model that brings community members together to work the garden and then share in the produce.

Funding for the garden came from a number of foundations and organizations including the Kahanoff Foundation, the chief and council of the Siksika First Nation, Aboriginal Business Canada and Inland Cement. The young people who are working to develop the garden are mentored by Elders from their community and professionals like Michelle Long, landscape architecture, and Yvonne Landon in education. The young people who researched the project went to California to see a place called Fairview Farms. Doore and the rest of the group were inspired by the organic farm in California that is in the middle of an urban area and has the whole community involved.

"If you ever ask the youth 'where do you get your vegetables from? . . . they'll say 'I get mine from Safeway,' but that's not where you're getting them from; you're getting it from the farmers that grow it. It's from the earth, everything around us, is there for us; it's a matter of how much we value the earth and that's the focus here. The earth comes first," said Doore.

Introducing the First Nations Employment and Training Centre, located via the Internet at www.fnet.ca. The new website is dedicated to the promotion of employment and training opportunities for the First Nations people within the oil and natural gas industry.

FNET has been established as a joint initiative of The Indian Resource Council of Canada (IRC), the Petroleum Industry, and the Government of Canada to increase the employment of Aboriginal people in the petroleum sector(s).

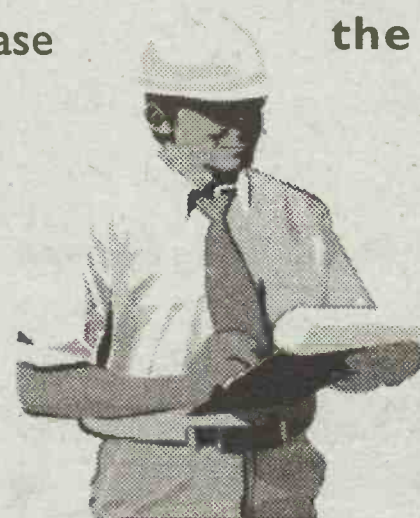
Located on the website, is a database where any First Nation person can:

- enter their resume information,
- search for job postings,
- search for contractors,
- link with some training institutions for information.
- Oil and gas industry employers may also search the database for appropriate candidates, for positions in their company.

fnet.ca

first nations employment and training centre

This website and data base is information protected and secure, so your personal information is not for public access. Each resume entered in the system will be given a username and password, chosen by the individual, so only they and FNET can access their information. Each user will also be only known on the site by an identification number.



This service is free to the oil and gas industry, and to any Aboriginal interested in employment and training in the oil and gas industry. It is targeted for any position in the oil and gas companies from entry level, trades, professional, clerical, or any other position employed within the oil and gas industry.

PLEASE CHECK OUT OUR NEW SITE AND LEAVE YOUR RESUME OR JOB POSTING TODAY.

If there are any questions, concerns, or comments please contact Vaughn Paul, FNET Director, or Vanessa Everett, FNET Assistant. We can be reached by phone (403) 281-8308, fax (403) 281-8351, or e-mail directly through the site www.fnet.ca